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## The Presbyterian Review.

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April 21, 1898

### NOTES AND COMMENTS.

We venture to call attention to the first of a series of papers by one of our oldest and most respected **Reminiscences of a Scottish Parish** ministers, giving his reminiscences of church life and work in a Scottish County Parish from fifty to seventy five years ago. They will revive the early memories of the patriarchs among us and ought to awaken no little interest on the part of those who are younger by comparing with the experiences of the present. We have several more of the papers already in hand and we can assure our readers that they only grow in interest as they proceed.

The committee of Ladies who so heartily are arranging to send nurses to the Klondike, in connection with the **Nurses for the Klondike** Presbyterian Church, are maturing their plans with commendable energy and despatch. They have just issued a statement of their case, reciting the various steps which have been taken and what measures are contemplated. We commend the statement to the ministers of the church as worthy of their very best consideration. A collection is suggested either this or next month, and as no other stated collections fall due then this suggestion, we should think, ought to be very generally acted upon. The Presbyterian ladies have entered upon this work in a public-spirited manner and in the faith that the church will stand by them. They will have no cause for regret or disappointment. The work of the Klondike nurses will be in concurrence with that of the missionaries there and the church may rest assured that the best will be made of every dollar subscribed.

On this score there is no question; nor is there as to the expediency of the project; therefore there ought to be no doubt as to the generous response that will be made.

The daily papers announce that the caucus of members belonging to the Liberal party has advised the Government to present the Plebiscite on the Prohibition question without any rider as to the mode of raising the revenue of \$8,000,000 that would be lost by the passage of such an act. This will be good news for the friends of Prohibition and it is to be hoped that the Government will allow itself to be guided by this advice, notwithstanding any pressure that may be brought to bear on it by the Liquor party. The Temperance people never asked for the Plebiscite, but if it is fairly presented to the country they will endeavor to take advantage of the opportunity to elicit the full strength of the vote in favor of Prohibition, relying on the good faith of the Government to follow a majority in its favor with corresponding legislation. The agitation may now go forward with reasonable hope of success and it ought to be pushed vigorously without delay.

The effort made last Sabbath by Chalmers' church, Toronto, to reduce the church debt is worthy of all **Reduction of Church Debt** praise. Only the other day we urged that the present time, on account of the short financial year, was opportune for special efforts being made to place congregations burdened with debt on an easier footing by liberal contributions. In making large collections Chalmers' church has been able to set an excellent example to others similarly situated which it were well if generally followed. It ought to be the ambition of every congregation to be free of debt altogether, not only to be able to meet current obligations, but to wipe out the mortgages as well. No congregation should rest at peace under a load of debt, no matter how lightly it may bear for the time being, the true policy being to be unhampered and free from the cares and worries which such debts are sure to entail. The question of congregational debt is a large one deserving of the attention of Presbyteries and Superior Church Courts, for could a system be devised whereby a gradual discharge of these debts was made feasible, an obstacle of magnitude would be removed from the path of progress.

The Rev. Dr. J. A. Worden, Superintendent of S. S. work in the Northern Presbyterian Church of the **The Twentieth Century Movement** United States, has projected a movement for increasing the attendance of scholars in the Sunday Schools of that Church by 50 per cent before the beginning of the new century. He believes that by a little systematic effort it can be done, and the scheme has been endorsed by not a few Presbyteries already. The margin of possible increase on this side the line is probably not so great as on the other side owing to the fact that our population has

not been growing rapidly for a good many years back. We could hardly hope to increase the attendance of scholars by 50 per cent in view of the fact that we have already doubled our attendance during the past 20 years. But not a little could still be done in that direction if a systematic effort were made all along the line in the three years that yet remain of the century. Let us hear from some of our live S. S. men in the Church. A little fire may kindle a great blaze.

#### OUR KLONDIKE MISSIONARIES.

THE Home Mission Committee are to be congratulated on the choice of men they have been able to make for the work in the Klondike. Every letter which appears whether from themselves or from others about them shows that they are of the right stuff to win the respect of the manly class of miners, and their influence among them cannot fail to be enormously for good. Every one who goes to that inhospitable region expects to rough it a good deal, but all equally expect to come back with enough to prevent the necessity of ever having to rough it any more for the rest of their lives. The missionary has no such hope, and roughs it solely that he may have an opportunity of serving his Master by strengthening the spiritual and moral life of his fellows. For that kind of work half a dozen of the right stamp are worth scores of weaklings and self-seekers.

We do not know how many men the Committee may find it necessary to send in. We presume they do not yet know themselves. But we are sure that so long as they select men of the class who have so far gone the church will stand behind them and furnish the means. That kind of action is more appreciated than heaps of wordy circulars or frantic appeals. Not only so, but we are satisfied the church will furnish the money for the other work as well, just because attention has been arrested by what is being done there. The Committee may well be proud to have such leaders as have guided its policy and go forward fearlessly. Nothing in the history of our Home Mission work has ever awakened so much interest among the people generally. Where there is interest the money will be forthcoming as it may be needed.

#### THE DEATH OF THE CARDINAL.

THE death of Cardinal Taschereau, at Quebec on the 12th inst., in his seventy-ninth year has removed the head of the Canadian hierarchy and the most distinguished ecclesiastic that Canada has ever given to the Roman Catholic Church. For several years back, in fact almost ever since his elevation to the Cardinalate the state of his health precluded him from any share in public affairs, but for many years previous to that he had been by far the wisest leader and the most commanding personality among the Canadian prelates. Belonging to a distinguished family, which has given no fewer than eight judges to the Canadian bench, and enjoying all the advantages of the best education that could be had at home and abroad, preferment was certain to come to him in one way or another. But when still a young priest with life before him he showed the heroic stuff that was in him by volunteering to minister to the distressed Irish immigrants that were dying by hundreds of ship fever on Grosse Isle, though of a different race and language. There are few finer chapters in our history than this, and it ought not to be forgotten.

In counsel the late Cardinal was always characterized by his moderation. His advice was not always taken by his colleagues. It would have been better for

them to-day if it had. Their more aggressive policy has brought them nothing but disappointment and defeat.

A case in point that will be familiar to most was the Jesuits' Estates Bill, carried through by Mr. Mercier, and which brought such speedy retribution to their co-religionists in Manitoba and the North-West Territories. This was pressed contrary to his judgment and wishes. At the critical stage when he saw that it was likely to be carried in spite of him, he approached some of the Protestant leaders in the Legislature and invited their help to defeat it. To their shame it must be said, for reasons best known to themselves, they refused, though they ought to have known that they were betraying the interests of their constituents. The opportunity was lost and the iniquitous bill went through. No one felt the wrong more keenly than the late Cardinal himself. Of course in many things the system of the church proved stronger than the man. But much as we dislike the system which he represented, we cannot withhold our need of praise for the man who honestly believing in it, yet sought so to administer it as to avoid injustice to his fellow-countrymen of a different race and creed. Like many another prophet his counsel may be more appreciated after his death than while he lived.

#### THE INSTITUTIONAL CHURCH.

THE Rev. Mr. Cadman's visit to Toronto in the interest of his method of working in New York, raises the question of establishing similar methods in this city. The Metropolitan Methodist Church is spoken of as a likely centre for institutional work. It is a down town church, many of whose members reside a considerable distance from it, and the attendance at which is causing its friends some apprehension as to its future. Yet, it is situated conveniently to a populous boarding-house section of the community from which with institutional agencies large congregations could be gathered. Whatever the outcome of Mr. Cadman's visit, or of the suggestion as to the change referred to, the question, having been raised, is likely to receive consideration from, and to occupy the minds of members of other churches than the Methodist body.

There are other down-town congregations whose experience is much the same as that of the Methodist Metropolitan's, and the idea of an institutional church has been discussed at various times in connection with them, as a probable solution of their difficulties. No doubt these discussions will be revived now that Mr. Cadman has shown his success in New York. Of course it will be borne in mind that conditions in New York and in Toronto differ widely, and that what may prove successful in the one city might prove disastrous in the other. Each case would have to be dealt with separately and on its merits, with regard to its local needs and conditions. An institutional church, per se need not be condemned. Cases may arise where a carefully conceived departure from use and wont would be commendable. It would be unwise to ignore new needs and new requirements that come with the years, but it is obvious that tried methods and agencies should not be abandoned until they have been proved inadequate, and we believe the time has not arrived in Canada for radical changes in congregational organization in connection with the Presbyterian Church.

It may be pointed out that the present system admits of elasticity of method within well-defined limits, and that many down town congregations still hold their own against the outward movement of the people, by careful pulpit and pastoral work as of old.

At the same time the merit or demerit of institutional work, as the term has come to be understood, would depend on the spirit in which it would be undertaken and on the point of view from which the results aimed at would be regarded. The spiritual element would have to predominate and the salvation of souls to be the purpose to the exclusion of social fads. The means used would have to be carefully chosen, and their propriety assured, in any possible experiment that may be attempted.

#### PROPOSED POSTAL CHANGES.

THE representatives of the religious weeklies who laid their case before Hon. Mr. Mulock on Monday presented an unanswerable argument. The pivot on which the case revolves is the zone system, under which certain papers secure exemption from the proposed postage rate, within a radius of ten miles from the office of publication. That means that a newspaper is protected within a circular area, of twenty miles diameter, against outside papers. It means the erection of protected districts within which outside papers cannot enter except upon payment of a post office tax. Apply the same rule to general commerce and you would have numerous segregated trade districts commercially antagonistic to each other, each self-contained, and bounded by a tariff wall against its neighbor. It is not free trade; it is in fact protection of the narrowest type ever introduced in Canada. Nor does the favor fall equally on every class and area. For instance, The city paper—daily, weekly or monthly, will have to pay the entire cost of delivery within the municipal boundaries as at present. For a belt of ten miles outside these boundaries the post office will deliver them free. Beyond that limit the proposed tariff will apply. This will suit the big dailies fairly well, their circulation being mainly local. But the country press, *i.e.*, town and village papers, get off practically scott free and are protected in their home territory against all comers, with one exception, *viz.* the United States papers, which will be delivered free by the Canadian Post office, a discrimination against home industry for which no good defence can be offered. The favored country press having secured free delivery within the twenty mile area gets all it practically wants, for the circulation beyond that distance is small and the rate will be no serious addition to current expenses. But the country press will in addition benefit directly to the extent which the city papers will be taxed, for to that extent the country publication will gain at the expense of the paper published in the city.

There are many classes of city papers with extensive circulations which will be affected, but no class more so than the religious press whose interests are co-extensive with the localities in which the members of the churches they work with reside. Taking up the work of the church in the various Presbyteries and congregations, they do local work just as real as that done by the purely local press, and they ought to be treated as fairly as the local papers. The fact of a religious paper being published in Toronto does not make it a Toronto paper; dealing as it does with the doings of the church throughout the whole of Canada. It contains the church news of the locality in which it circulates, the office of publication merely being placed conveniently to the church headquarters in which all the members of the church have an interest. Why then should a church member get his village paper free by mail and have his church paper taxed by postage? There is an unfairness here as yet

unexplained on any reasonable ground. Should it be said that payment is asked for services rendered, the statement is not sufficient, for the village paper does not pay for services rendered, while the religious paper is called upon to do so. Then distance is not a factor, because that principle does not hold with respect to letters; weight, not distance being the standard.

The discrimination in favor of American papers is most serious. These papers swarm over the country now; the disadvantage under which the Canadian publisher now labors will be the further enhanced by the proposed tax, and the result will be a wider dissemination of American and less Canadian sentiment and characteristic ideas, than heretofore.

It is a question whether the public realize the full effect of the changes proposed by the Post Master General.

#### THE LATE DR. JENKINS.

DR. John Jenkins pastor emeritus of St. Paul's church, Montreal, died at West Dulwich near London Eng., on the 12th inst., in his eighty fifth year.

Dr. Jenkins was born at Exeter, Devonshire, Eng.,



DR. JOHN JENKINS.

on Dec. 5th, 1813; was educated at Mount-Radford College, Exeter, and at the Wesleyan Theological Institution, Hoxton, London, (now Richmond College), a probationer in 1835; was ordained to the ministry on Aug. 6th, 1837, and appointed missionary to Mysore, India, whence he returned, invalided, in 1842; ministered to an English congregation in Malta from 1842 to 1844, and in

the western part of Cornwall, England, from 1844 to 1847; minister of St. James street Methodist Church, Montreal, from 1847 to 1853; that year he joined the Presbyterian Church of the United States, and was minister of Calvary Presbyterian Church, Philadelphia, from 1853 to 1863; minister of St. Paul's Church Montreal, from January, 1865, to October, 1881; Chairman of the Protestant Board of School Commissioners for the City of Montreal from 1866 to 1878, and in the year last named was elected Moderator of the Presbyterian Church in Canada; received the degree of D.D., from the University of New York in 1860, and that of LL.D., from McGill College, Montreal, in 1879, and the same year became a Governor's Fellow of McGill. He retired from the active duties of the ministry in 1881 and received a retiring allowance of \$2,000 per annum from the congregation.

Dr. Jenkins was widely known as an eloquent preacher and lecturer. During his incumbency of the old St. James St. Methodist church he drew immense crowds by a course of controversial sermons, afterwards published, on "A Protestant's Appeal to the Douay Bible." He was broad minded and statesman-like in his views on public questions. He took a prominent part in the negotiations which led up to the union of 1875 and heartily favored the movement. Though he had been so long absent from Canada he was by no means forgotten by his many admirers there. To the last he took a deep interest in the Canadian Church and rendered some service in connection with the issuing of the new Book of Praise having been one of the original Conveners of the Hymnal Committee.

## Reminiscences of a Scottish Country Parish.

BY AN OCTOGENARIAN.

*For the Review.*

### I THE PARISH.

It is often said that the aged live in the past, that, while the events of yesterday are almost forgotten ere the next day dawns, the scenes and transactions of early years are as clear to the mental eye and can be recalled as vividly as if they had been seen and enacted but a short time ago. With many of the aged such is doubtless true and the writer is no exception to the general statement. Such being the case he ventures, with the kind permission of the Editor of the REVIEW, to give to its readers from time to time some Reminiscences of a Scottish Country Parish where he spent his boyhood days. He does so in the hope that these reminiscences of by-gone days may be interesting to the older readers of the REVIEW of Scottish parentage or birth, in revising the memories or traditions of their early days, as also to the younger people as they contrast the state of matters in the time and homes of their grandparents with the changes which have taken place during the last three quarters of the century about to close its record.

The parish was a large one and was situated in one of the North East Counties of Scotland. From its inland situation it remained untouched by the tide of advancement which was at the time rapidly spreading over other parts of the country. The central part was some twenty miles from any city or town and as there were no railroads then or influx of summer visitors, the speech and habits and customs of the people were in the beginning of the second quarter of the century much the same as they had been for the preceding fifty years. In its outward features it consisted of hill and dale with some very beautiful and romantic scenery, which attracts crowds of tourists now in the summertime. Within its bounds there were two very ancient castles, one of them long since gone to decay but interesting to many as the home of the maternal ancestors of the famous Lord Byron. The other is a grand baronial pile in good preservation with some of its towers dating from the commencement of the 14th century, with all their traditions of sieges and dungeons and secret chambers, not omitting even its haunted parts, where the ghost of a lady was often seen at the midnight hour. A winding river pervaded the parish, famous for its salmon and its pearls. So abundant was the former at one time that the servants were accustomed to stipulate that they should not at certain seasons have it on their table more than three times in the week, while the largest of the pearls in the Crown of Scotland and in the crozier staff of the Bishop of the Diocese were found in its waters. At one time it must have been largely wooded, as the remains of great oaks and pines were often found embedded in its peat mosses, corroborating the tradition that it had been one of the hunting grounds of the Scottish kings.

The parish was some fourteen miles in length and some eight to ten in breadth, with not much waste land, but pretty thickly settled by a thriving, industrious and simple class of cottars and farmers. At the time to which we refer there were no chapels of ease and no dissenters (with the exception of the Episcopalians) in the parish. All belonged to and attended the parish Kirk on the Sabbath, many travelling long distances on foot. It was not considered lawful to use a horse or conveyance on the Sabbath except at the yearly Communion when the Aged and Infirm were conveyed in carts seated on sacks filled with straw. Since that time two new parishes have been endowed and one chapel of ease in connection with the Established Church, besides a Free Church, while the population has not increased but rather decreased during the past fifty or sixty years, the spiritual oversight and facilities for public worship among the Presbyterian people have increased fourfold. The Kirk and its surroundings will be our next.

## Man's Body.

BY A PHYSICIAN.

*For the Review.*

Whether we believe with the majority of theologians that man was created by a special fiat of the Creator's will, or whether we accept the teaching of leading scientists that man's body is a development from lower forms of animal life, we cannot but believe that

**"Trailing clouds of glory do we come  
From God who is our home."**

No other work of nature can compare with the human body in the accuracy of its processes, the economy of its workings, the simplicity of its laws, the ingenuity of its mechanism, or in the perfect harmony and co-operation of its several parts. In machinery use is made of upwards of three hundred mechanical movements. All of these are adaptations or modifications of the movements of the human frame-work.

The circulating system, by which the blood supply of the body is distributed, is a system of hydraulics, so perfect, so wonderful, that with all his ingenuity man has never yet even attempted to imitate it. The blood is conveyed to every minute part of the body by means of a mesh-work of capillary blood-vessels which are so uniformly distributed that in no part can the point of the finest needle be inserted without wounding one of these. Through this circulatory system, oxygen, which is so essential to life that without it death ensues in a few minutes, is carried from the lungs throughout the whole system to purify and re-vitalize. The carriers of the oxygen are living organisms, called corpuscles, so small as to be visible only under a microscope, and so numerous that their reddish color gives the characteristic color to the blood. In a teaspoonful of blood there are about 15,000,000 of these. To keep this blood stream in circulation the heart works on steadily, beating about seventy times a minute during the whole of the lifetime of the body. To keep from getting tired it takes a short rest after every beat, and to keep from wearing out it has its own means and power of self-repair.

What keeps the heart going? A conducting wire—a nerve—connects it with a little power-house, a nerve-centre, in the brain. This power-house generates its own electricity. It has an advantage over the power houses that supply our street cars and other machinery: it supplies not only the force which keeps the heart in motion, but also a second force which keeps it from going too fast, thus guarding against accidents. In the conducting nerve-wire there is a separate strand for the conduction of each of these forces.

Wonderful as is the architecture of our bodies more wonderful still are the physiological laws in force in them, and the beneficent devices by which they are protected. He who denies that the natural laws of the human body are the laws of God should first study the physical effects of the ignoring of these laws. Every breach of any one of these laws invariably brings its own punishment. The diseases caused by the abuse of the appetites and passions of the body destroy not only the immediate victims themselves, physically or mentally, but are handed down to the innocent and irresponsible children of succeeding generations. In the United States 60,000 premature graves every year cover over the sad history of that many men and women who sink below the level of the beasts through their degrading appetite for strong drink. In Canada 5,000 similar graves tell every year the same lamentable story.

And what shall be said of that still more deluding form of licentiousness by which men profane their bodies, created to be temples containing the holiest shrines of life, giving them over into the possession of the fiends of carnal lust. The appalling extent to which men and women are the slaves of sensuality is known only to medical men. Christian ministers do not see the more depraved side of life. In their contact with the world the better side of human nature is turned towards them. The other side is concealed. If they could see that other side, as physicians and

surgeons see it, they would preach as did Hosea and other Old Testament prophets, denouncing the sins of the times, giving to men the alternative of repentance or retribution.

## Sabbath Laws in the Province of Quebec.

*For the Review*

In the Province of Quebec there is no law which directly prohibits Sunday labor. By implication, however, there are certain phases of labor which might be reached—such labor, for instance, as is necessarily involved in keeping shops open and selling merchandise. The Province of Ontario in this respect, appears to have the advantage over her Eastern sister.

But, upon other matters, the Province of Quebec has more Sabbath law than the constituted authorities ever attempt to enforce. The "Revised Statutes of Quebec" provide that no shop-keeper, pedlar, hawker or other person, shall sell or retail any goods, wares, or merchandise, on Sunday, under a penalty not exceeding \$20 for the first offence, and not less than \$20 or more than \$40 for every subsequent offence. Sales at church doors, sales for the benefit of churches, and for pious purposes are exempted from the operation of this law. But the sale of candies, fruits, cigars, ginger-ale, and, without doubt, the sale of Sunday newspapers, is prohibited. Still, no news-boy has yet been arrested for shouting his "wares" through the streets.

In the "Consolidated Statutes of Lower Canada," Cap. xxiii, there is a still stronger and more comprehensive law prohibiting the sale of goods on Sundays. No shop-keeper, hawker, pedlar, tavern-keeper, or other person keeping a public house of any description, in any part of Lower Canada, shall sell or retail any goods, wares, merchandise, wine, spirits, or other strong liquor, during the Lord's Day. A breach of this act, renders the offender liable to a fine the same as mentioned in the act just referred to. Sales at Church doors, for pious purpose, and the sale of liquor to travellers and for medicinal purposes, are not prohibited.

The City of Montreal has specially adopted the substance of the foregoing acts, in By-law no. 36. It may be remarked that this By-law makes those acts more stringent, by prohibiting the exposure of any article for sale; by inflicting the same penalty upon the purchaser, and by providing that all saloons shall be closed at 11 o'clock on Saturday night. Here, again, Ontario has an advantage as her law closes the saloons at 7 o'clock, in view of the coming Sabbath.

It may be noted, here, that, as a result of the agitation a few years ago, a clause was passed by the City Council, and sanctioned by the Quebec Legislature, which gives Montreal the power to modify these acts whenever she may be disposed, so as to allow candy stores, and fruit stores, cigar stores, and ginger ale stores, to sell on the Lord's Day. This clause is still upon the statute books, and, no doubt, would be invoked in case the agitation should be resumed.

By-law No. 74 closes all Barber's shops, and photographic establishments, within the city, on the Lord's Day, under penalty of a fine, or, in default, of imprisonment.

By-law No. 103 prohibits the opening of theatres, circuses, and other like places of amusement upon the Lord's Day. It is a curious feature of this By-law, that it not only forbids the performances of Athletes, rope-dancers, minstrels, and other boisterous games, but even "velocipedes"—that is, as a feature of attraction in any place of amusement. The notorious "Sohmer Park," and skating rinks are condemned here; but, although several times approached upon the matter, the authorities have steadily resisted any attempt to enforce the law.

Quebec has no law prohibiting steamboat excursions on the Lord's Day. The Roman Catholics, in thousands make use of this means of Sunday pleasure, during the summer, and Protestants are by no means guiltless. Here again, Ontario has the advantage.

After all, the sales of fruits, cigars, and drinks; the opening of places of amusements; and all pleasure excursions, etc., exist because the people want them,

and are willing to pay for them. But, "Do thyself no harm" should be a maxim of good government as well as of Divine Revelation. The duty of law makers and rulers is to make vice difficult and virtue easy. Sunday labor resolves itself into a working-man's question. If all labor organizations would decide that no unnecessary work should be done on the Sabbath, Mr. Charlton would have no need to press that part of his bill. There might be difficulties in the way; but no good and great work has ever been done, without facing and conquering difficulties.

## Joseph Smith and the Book of Mormon.

BY GEORGE SEXTON, M.A., LL.D.

*For the Review.*

"Urged by ambition who with subtlest skill  
Changes her means; the enthusiast as a dupe  
Shall soar, and as a hypocrite can stoop  
And turn the instruments of good to ill,  
Moulding the credulous people to his will."

Wordsworth.

Mormonism was first heard of in the early twenties when Joseph Smith was a lad of sixteen years of age. He informed his parents that he had seen a vision in the woods, and that he had received a mission to restore to the world primitive Christianity. He was at this time almost destitute of any kind of education, being one of a large family, and his parents too poor to think of having their children instructed in anything beyond the merest rudiments of learning. To such a family, living on the western frontier of New York State, ignorant and in poverty a reputed vision that flattered their vanity was sufficient authority for any statement that might be tacked on to it. But the world was incredulous, and treated young Smith with a good deal of contempt and not a little ridicule. He was, however, a persevering lad, and after plodding on for nine years, with the story of his vision and "marvellous revelations" he at length succeeded in getting together five others—two of them members of his own family, and organized the Mormon Church. This was on April 6th 1830. After this organization, "the disciples grew and multiplied" and revelations came to the prophet in dozens, and new commandments by the yard. He could discount all the claimants to the supernatural that had appeared for a thousand years. Indeed he went to work now with a vim which showed that his cuteness was as marvellous as his visions. Very soon he discovered that his glory was to eclipse that of Moses and the old prophets of Israel. The State of New York was too small for his operations, so he removed to Ohio, where he started a bank, and a grocery store, and laid the foundation for a Mormon Temple. But he had a restless spirit, so before long, he again shifted his quarters, this time to Missouri, where he discovered the original site of the Garden of Eden and the place where the New Jerusalem of the last days was to be established. But we are getting ahead of the story so will go back to the discovery of the book of Mormon.

The origin of this revelation is peculiar and funny. Smith it seems had been attending a revival meeting at which two of his brothers were converted. This caused his own mind to become greatly perplexed as to which was the true religion. He consequently betook himself to earnest prayer to get this problem solved. Whilst thus engaged in devotion we are told by Oliver Cowdery, one of the first apostles of Mormonism, that a sudden light more glorious than that of day burst in and the house seemed to be "filled with consuming and unquenchable fire." This as may be supposed very much startled the prophet and gave rise to a shock "visible to the extremities of the body." Then an angel came, whose appearance was brighter still, wearing a perfectly white garment, without seam, and of the ordinary stature of a man. His mission was to inform Smith that his sins were forgiven and to instruct him where to find the plates of gold on which the New Revelation was contained. Mr. Cowdery has given us a long and tedious account of this locality, but suffice it to say it was a hill called Cumorah, about four miles from Palmyra, N.Y. And in this hill there was deposited the plates from which

the book of Mormon was said to be translated containing "a record of the children of Joseph and of a people who lived at a period before the days of Joseph." The plates were placed in a kind of stone box, the edges of the stone being fastened together with cement and what is very remarkable is that the stone on the top forming a kind of lid to the box was visible above the ground. The angel before named made four visits to Smith the same morning, the last one just after he had gone to his work. This was on Sept. 22nd 1823.

The command given by the angel was that Smith must go at once and take possession of the plates, and remove them from the place where they had been resting for so many centuries. There seems to have been considerable reluctance on the part of the prophet to go and possess himself of this treasure, since the angel had to return so many times to induce him to do so. And when at last he did go, his thoughts, he tells us himself, were not of the heavenly vision that he had seen, nor of the revelation that was to revolutionize all the religions on earth, but of the amount of wealth he could amass by the possession of so much gold.

He at length arrived at the memorable hill, and began to tear apart the masonry work of the mysterious stone box, thoughts of the pecuniary value of so much earthly treasure still running through his mind. As attempting to take actual possession of the plates, his whole system received a shock from some invisible power, another attempt was made, followed by a second shock, more violent than the first. Then dreams of witchcraft, sorcery, and enchantment took possession of his soul, and filled him with great alarm. A third attempt was made with no better result, then in a half frantic angry tone he cried out audibly, "Why cannot I obtain this book?" How he came to call a number of plates of gold, a book is not explained, but *N'importe*. A voice immediately replied "Because you have not kept the commandments of God." As looking around he beheld the angel who had visited him on the previous occasion, and who now informed him of the reason of his failure. A few minutes later he looked up and saw the devil and an innumerable train of evil spirits pass by. However, at length he succeeded in taking possession of the plates despite the efforts of the devil to prevent it. On this last visit of the angel, he gave the prophet a sign by which he should know that the Lord would fulfil his promise concerning the record, and this sign was, *inviable dictu* that he should be persecuted. The angel also informed him that when the people were prepared, he should be intrusted to bring to light, more records, remaining sealed as yet, and which contained the same Revelation as that made to St. John on the Isle of Patmos. This prophesy was certainly falsified at Smith's death.

Having taken possession of the plates he started for home with his treasure, but he had not gone far before a couple of ruffians waylaid him and attempted to rob him of his valuable prize. One of them struck him with a club before he perceived them, but being a "strong man and large in stature" he succeeded with great exertion in escaping from them. The robbers pursued him but were unable to overtake him, so he reached home in safety with the new Revelation.

Some very considerable difficulties present themselves at this point in the story which it will take a large amount of ingenuity to explain away. "The Voice of Warning," an indisputable authority with the Latter Day Saints, informs us that the ruffians waylaid Smith for the express purpose of robbing him of the plates, and not to procure any chance booty that they might come across. Now the question arises, how did these men know of the existence of such plates, the secret having been confided to Smith alone by the angel? Anyhow, by whatever means they had become possessed of the information is it not passing strange that they did not forestall Smith in taking the plates out of the earth, a task more easy and attended with less risk than highway robbery. Another important point is this. We are informed that the plates were of gold, in size seven inches by eight, and about the thickness of common tin, and that the whole put together measured in diameter from four to six

inches. Now two hundred plates of the thickness of common tin would measure five inches, and the matter contained in the book of Mormon, in English would certainly fill that number. But the old Egyptian characters, said to have been inscribed on the plates would, as every one acquainted with them knows, occupy five times as much space as the English. The number, therefore, required would be at least a thousand, which would measure in this case two feet instead of from four to six inches. In that case the weight would be nearly a quarter of a ton—a pretty heavy load for a man to carry, and to run so fast with it on his back that two men intending to rob him, and with nothing to carry failed to overtake him.

(Continued next week.)

## The Guilty Pastors.

REV. D. D. MCLEOD.

For the Review.

In the interesting paper read by the Rev. Dr. Gillespie on "The Pastor and Foreign Missions," at the conference of F. M. Boards in the U. S. A. and Canada, held in New York Jan. 11-13, 1898, reference is made to the low condition of the funds for foreign missions in the churches. This unsatisfactory condition of affairs is ascribed to the indifference of the pastors on the subject of foreign missions. The pastors, we are told, "are asleep in Zion." The charge is made in a kindly spirit but very distinctly. It is emphasized in the discussion which followed. A motion was carried to put the address, free of charge, into the hands of the ministers of the churches there represented. Now the pastors are no doubt conscious, that they come short as other men in the discharge of their duties, and are willing to listen to any reasonable accusation touching their neglect, with due consideration. But it may be permissible before sentence is passed upon them, to say a word on their behalf. Should a convention similar to this be held on the subject of Home Missions, it is highly probable, that the charge would be made by some enthusiast, that the great lack of funds for Home Mission purposes was due to the apathy of the pastors. The motion to send a copy of the address pointing out this fact, to every minister would be cordially adopted. It is a common thing to hear from the prohibition platforms, that the reason we cannot get prohibition at once, is the lack of zeal on the part of the minister in the good cause. Our people are also frequently informed by the Plymouth Brethren, that the reason the people are not converted in larger numbers is the carnal spirit of the pastors. Again, should there be in any year a lack of candidates for the ministry, or for the foreign field, or should the funds of any of the Schemes of the Church fall short, the lack of duty on the part of the pastor is given as a sufficient explanation. Professors and agents can congratulate themselves that they are not in the number of the transgressors. The blame falls entirely upon the ministers. Now whether these charges are true or not, it is manifest that they are not fitted to exalt the pastors in the estimation of their people. This fact should be born in mind, that whatever funds there are available for foreign missions, or for other Christian objects, are the outcome of the pastors work, and it is possible that even the fire that burned so brightly in the convention, had been kindled by the despised pastors. The outcome of the ministers work in the way of money may seem small to members of the convention. But though it be so, we are told, that we are not to "despise the day of small things." But this "despising of the day of small things" is the common sin of conventions. Some men are not content if God gives them only a small thing to do. Instead of doing that small thing well, they prefer to harass the church with exhortations to imaginary greater things which are quite out of reach. The only way to get great things done is to do the small things as well as we can. One generation can only contribute its own share to the evangelization of the world. It is enough if it does its own share. Again, it should be born in mind that it is the duty of a pastor to be as loyal to one Scheme of the Church as to another. Many pastors think, that in our Canadian Church the call of the Master is for more men and



more money for the home fields. Without these home fields there can be no foreign ones. For this position many good reasons could be given, and pastors are not bound to take the same view of the foreign work which was taken at the Convention. There is always a tendency in specialists to a one-sided view of a subject. The pastor has to deal with many men of many minds, and with many problems of Church work. He is wise therefore in not being a specialist. It is his duty to cultivate all the Schemes of the Church. He has regard to all the commands of his Lord as well as to His last one. He has also intelligence enough to know, that there are many other causes at work in the Church tending to deplete her treasury, besides the neglect of the pastors of any particular Scheme of the Church.

It might be well for the Church to look into these causes and not indolently satisfy her conscience by casting the blame upon the pastors. There it might be found that the conventioners have not reached the real causes of that which they complain of. It might be found that among these causes are, such as, the unsystematic and spasmodic modes of collecting for these funds which the churches employ; the competition between the churches; the extravagance in church building into which the people have been led; the dishonoring of God in other directions, while showing great zeal in this particular work; the starvation and neglect of Home Missions and Home Missionaries, and of other Christian objects while sending liberal amounts to the Foreign Fields; the one-sided teaching of the Gospel on this subject by some of its advocates; the occasional errors of administration of the funds contributed, as in the sending out to the foreign field parties not at all fitted for that work.

These are some causes which in addition to the indifference of the pastors, may affect the contributions of the churches. Those who attended the convention must know, that taking the pastors as a whole, they are as much concerned for the coming of Christ's Kingdom and the evangelization of the world as they are themselves. This charge which they make, falls upon many who through their whole lives and before this new fire was kindled, gave their sympathies, their efforts and their means for the extension of the Redeemer's Kingdom. The pastors have, with all their faults, brought the Church to the point she has at present reached. To their labors is due under the Divine blessing, whatever success the Church has attained. They are willing to bear whatever sins they are chargeable with, but they should not be made the scape-goat of other people's sins. The next time a similar convention is held, it might take a wider outlook and make a tuller investigation into the lack of interest in Foreign Mission work, in which case some useful and important discoveries might be made.

### Witnessing for God.

God calls upon us to bear witness for Him with a distinctness which leaves no doubt of His sincerity. His truth needs human witnesses, in spite of His undeniable ability to enable it to prove victorious by His own unaided might. He bids us witness for Him for His own sake. He has taught us that He desires and enjoys our spiritual service and co-operation. He does not, and does not wish to, dwell in any independent grandeur of holiness, indifferent to what we think and do except so far as His own righteousness renders it necessary to consider us. He longs more for our voluntary, loving witness, for the sake of its sympathy, than the most consecrated of us all loves to render it.

He bids us witness for Him for our own sakes also. We need the stimulation, the education, the discipline of witness bearing. It involves the development of our hearts and minds alike. We cannot grow aright in spirit without it. He also bids us witness for Him for the sake of our fellow men and women. To those of them who do not know what it is to have true fellowship with Him, He seems to live apart. But they know us and know that our experiences and feelings are such as their own. Our witness is that of fellow men and women. Whether or not it ought to be, it certainly is more intelligible and credible than evidence from any other source. When they have learned to trust us they believe it.

Thus by witnessing for God we work together with Him among men. Our witness may be infinite in the variety of its forms. It is unlimited in respect to times and seasons. It is simply telling to-day and always to one and all in whatever manner good sense and Christian affection may indicate the truths about God which have become parts of

our own experience. It is testifying to His fatherly love and care, to His redeeming love revealed in Jesus Christ, to His tender oversight afforded through the Holy Spirit, to His abhorrence of evil, His faithfulness to His promises, His readiness to save even to the uttermost, and His concern with even the trifles of our daily life. We may witness by speech, or only by action—which indeed often speaks "louder than words." If our witness be sincere, it will make its lasting impress.—*Congregationalist*.

### Love.

BY REV. JOSEPH HAMILTON, MIMICO.

*For the Review.*

Love is the only interpreter of love. To understand what is in others we must have a little of the same thing in ourselves. The most beautiful painting could excite no admiration in me if I had not a little of the sense of beauty in myself. The grandest scenery in nature could stir no emotion in me if I had not something within corresponding to what is without. The finest poem would have no charm for me if I had not in myself some gleam of poetry. The sweetest music will be lost on me if there are not certain chords within, ready to vibrate, and so make melody in my heart. To understand anything outside of ourselves we need something of the same quality within. This is why the natural man cannot understand the things of the Spirit. We have not in ourselves the spiritual qualities to bring us into sympathy with spiritual things. We cannot understand the love of Christ until some spark of love is kindled in our own hearts. "The carnal mind is enmity against God;" and enmity is not the key to unlock love's treasures. Love is its own interpreter. It is when love begins to move in ourselves that we learn to know something of "The love of Christ that passeth knowledge."

### Opportunity.

There is no term that applies with such striking appropriateness to missions to-day as the word "opportunity." It is most significant in its meaning. It means literally, "opposite the port." Many harbours can be entered only in certain conditions of wind and tide. If a sailing vessel comes a few minutes too late or gives a wrong turn to the rudder, the opportunity is gone, and that vessel has to wait for hours before she can enter port. She missed or neglected the opportunity. When the priest and the Levite saw their bleeding, dying brother by the wayside, they had a grand opportunity, but they neglected it and passed by on the other side. How many are following their sad example in regard to missions to-day! God sent, however, a despised stranger to take care of the wounded, neglected Jew, and that Samaritan got the blessing that both priest and Levite lost forever. When Jesus entered into the agony of Gethsemane the three disciples had a most blessed opportunity of watching with Him and supporting Him by their active sympathy in that dark hour. But, alas! by sleeping they missed the opportunity, and the Father sent an angel from heaven to strengthen Him.

It is clear that opportunity implies definite responsibility, and no graver charge can be made against a man than that he is unfaithful to important responsibilities. God will raise up helpers in some way. "Enlargement and deliverance will come from some other place, but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" Here is threatened judgment on neglected opportunity.

On all side we see and we hear of open doors. In the circular sent to pastors by a joint committee representing the various Foreign Mission Boards in North America is found the following sentence, "The providences of God give solemn impressiveness to this call. Abroad, missionaries write of enlarging opportunity, of the awakening of long slumbering peoples, of increasing multitudes eager to hear the Gospel, of out-pourings of the Holy Spirit on native pastors and churches, of brighter outlook and larger promise than ever before." Yet the circular goes on to make the sad confession "These have insufficient numbers and inadequate funds to take advantage of these opportunities, and, so far from advancing are compelled to retreat." With such opportunities are there not men and means?—Rev. D. McTavish in *South American Messenger*.



## UNDER THE EVENING LAMP.

"AS YE 'OULD."

BY EDITH V. BRADY.

If I should see  
A brother languishing in sore distress,  
And I should turn and leave him comfortless,  
When I might be  
A messenger of hope and happiness—  
How could I ask to have what I denied  
In my own hour of bitterness supplied?

If I might share  
A brother's load along the dusty way,  
And I should turn and walk alone that day—  
How could I dare,  
When in the evening watch I knelt to pray,  
To ask for help to bear my pain and loss,  
If I had heeded not my brother's cross?

If I might sing  
A little song to cheer a fainting heart,  
And I should seal my lips and sit apart,  
When I might bring  
A bit of sunshine for life's ache and smart—  
How could I hope to have my grief relieved,  
If I kept silent when my brother grieved?

And so I know  
That day is lost wherein I fail to lend  
A helping hand to some wayfaring friend;  
But if it show  
A burden lightened by the cheer I sent,  
Then do I hold the golden hours well spent,  
And lay me down in sweet content.

### THE LUXURY OF DOING GOOD.

BY WILLIAM H. RENDLER.

In a quaint old Eastern legend, we are told of a certain Prince who went in search of happiness. After many disappointments, he met a poor but cheerful-hearted labourer, to whom he puts his urgent query, "How can I be truly happy?" The simple-minded man smiled serenely and replied, "Do good, and trust in God."

This is an old-time parable, but a similar instance of practical wisdom may be found in the life of Samuel Rogers, the famous poet. Lady Holland had been complaining to him that she had nothing to do—nothing by which she could employ her time, and that she felt very miserable in consequence. "I recommended her," said Rogers, "something new—to try to do a little good."

Capital advice, surely; for experience proves there are no surer means of securing lasting joy than doing good. There is a positive pleasure in benevolence, indeed, doing good is the only certainly happy action of a man's life. All true philanthropists are happy-hearted men. Dulness departs while doing good. More than that, noble deeds seem to have the power of staying with us, and become a perennial spring of happiness.

Unfortunately, most of us are always *going* to do good. Perhaps it is as the great French writer remarked, "It is easier to be good for everybody than to be good for somebody." We forget that when we do good to our fellow-creatures we invest in a savings-bank from which the heart receives interest.

Who can gauge the real joy of doing good? The secret pleasure of a generous act is a very sweet one. Dear old George Herbert declares that

"All worldly joys grow less  
Than the one joy of doing kindnesses."

By sharing our blessings we increase our own joys. The power of making others happy is two-fold in its effects—probably, he is more happy who can and does confer happiness than the empty ones who need it. How delightful is the feeling which arises in our hearts while assisting the distressed! A sweetness, a gentleness seems to enlarge our whole soul while "doing the business of Providence," and we cannot but feel honoured in having a hand in God's work of blessing others.

And all circumstances of life yield opportunities for doing good. Young and old, high and low, can join in this pastime. Says a well-known mission worker: "A short time ago I was passing along a busy thoroughfare as two of the Shoe Black Brigade were getting their dinners. With the causeway for their table, and a coup'e of thick slices of bread and meat each for their portion, the poor lads seemed thoroughly content, and ate with a relish which many a rich man would have given pounds

to possess. When they had about half done, one of them made a sudden stop, as something attracted his attention. Whispering a few words to his companion, he gathered up the remaining half of their dinners, and running after a poor beggar-man, generously gave it to him, and then, with happy face, returned to his lowly work."

Surely this humble lad carried a princely heart beneath his coarse jacket, and was infinitely richer for his splendid self-denial.

Strange to say, too many of us are sadly ignorant of the art of being generous. We lack the imaginative power of putting ourselves in the place of an unhappy brother or sister. Yet if we would but look through the spectacles of selfish love we should discern many a sorrow which we could heal. If we could realise the pangs of hunger, despair, bereavement, what a tender pity should we feel! It is patent that the best men who have lived have had this power of pitiful imagination. General Gordon once had a gold medal with a personal inscription, which was given to him by the Empress of China. Feeling deeply for the victims of the cotton famine in Manchester, he sold it in order to send a subscription to the fund.

A tender little story, too, is related of Goldsmith. A poor woman hearing that he knew something of physic, applied to him for her suffering husband. He promised at once to help, putting some guineas in a pill-box and labelling it, "These must be used as necessities require. Be patient, and of good heart."

True, ingratitude is universal, but this should not freeze our every generous impulse. We can do good as to God. The hand of poverty is Heaven's purse, and charity is the clearest expression of inward religion. If we possess the faintest spark of Christian love we cannot help having a tear for pity and an open hand. As shrewd Mrs. Poyser observed: "A pig may poke his nose into the trough, and think o' nothing outside it; but, if you've got a man's heart and soul in you, you can't be easy a-making your own bed and leaving the rest to lie on the stones." We cannot work miracles as Christ did, feeding five thousand with five small loaves and two fishes, but we can, like the little lad, give Him our best to bless and multiply.

Yes, doing good is a luxury, and its rewards are infinite. The smile and blessing of the aged poor are worth something. The broken words of thanks of the widow and orphan are sweetest music. Doing good never shames us; it becomes a source of continual delight. It is so cheap, too—a kind word, a cup of cold water, a visit to a sick one, a thoughtful act. Such things, like virtue, are their own reward.

"Nothing can embitter  
That best portion of a good man's life—  
His little, nameless, unremembered acts  
Of kindness and of love."

There is even a higher aspect of the matter. Good actions are the invisible hinges of the doors of paradise. Treasures in heaven are real things to the man of faith. "Giving to the Lord," as a quaint author says, "is but the transporting of our goods to a higher floor." God counts them, and *knows* their owner. Think of it! He it is who shall pronounce the "Well done!" and welcome the humblest benefactor of others to His treasure-house of everlasting joy.—*Family Friend*

### A BOASTER SILENCED.

"A rich man," says the Rev. W. M. Hay Aitkin, "was showing a friend through his house, and, after scaling a high tower, pointing in a northerly direction, said:

"As far as your eye can reach that is all mine."

"Is that so?" said the friend.

"Yes. Now turn this way; that is all mine."

"Indeed?" said the friend.

"Now look southerly—that is all mine, and westerly is mine also—in fact, on all four points of the compass, as far as the eye can reach, it is all mine."

"His friend, looking at him, paused, said:

"Yes; I see you have land on all four quarters; but, pointing his fingers upwards, said, 'What have you in that direction?'

"The rich man was unable to answer."

How many there are who are rich in this world's goods, but poor in the inheritance of life eternal.

## THE HOME CIRCLE.

### SPRING.

Open the door, let in the air,  
The winds are sweet, and the flowers are fair;  
Joy is abroad in the world to-day;  
If our door is open wide He may come this way.  
Open the door.

Open the door of the soul, let in  
Strong, pure thoughts, which shall banish sin;  
They will grow and bloom with a grace divine,  
And their fruit shall be sweeter than that of the vine.  
Open the door.

### IN SCOTLAND'S DARK DAYS.

BY BELLE V. CHISHOLM.

Two centuries ago, in Scotland, the Scotch Presbyterians took a solemn oath and covenant to establish and maintain Presbyterianism as the sole religion of the country, utterly excluding prelacy and popery. From this covenant they received the name of "Covenanters." King Charles II., on his restoration to the throne (after the death Cromwell), determined to extirpate the Covenanters, and sent troops to capture them.—(Eds.)

It was in the days of long ago, in the times that tried men's souls, when Bonnie Scotland was under the iron rule of Charles the Second, that such heroes as James Guthrie and Hugh Mackail sealed their faith with their blood rather than break the solemn vows of loyalty to the King of heaven, which they had taken upon themselves.

Sir Arthur Bruce, a staunch Covenanter and a parishioner of the youthful preacher, Hugh Mackail, was one of the noblemen upon whose head the king had set a price. He was a quiet, peaceable man, loyal to his earthly ruler, and so long as principles were not involved in the sacrifice demanded, counselled submission to the government. But on one fatal December day his beloved pastor's work on earth was cut short through the wrath of the king.

As the young servant of God, after being tortured almost to death, went forth from prison to his execution, singing as he went,

I'll in Thy mercy gladly joy,  
For Thou hast seen my grief,  
In troubles Thou hast known my soul  
And sent to me relief.

Good courage have, and He His strength  
Within your heart shall send,  
All ye whose hope and confidence  
Upon the Lord depend.

there arose such a lamentation as had never before been heard in Scotland.

When the young martyr reached the place of execution and laid his hand upon the ladder leading to the scaffold, he turned to his weeping parishioners, who, led by Sir Arthur Bruce, had refused, in this last hour of trial to leave him alone with his enemies, and said, "Dear friends, be not afraid! I care no more for going up that ladder than if I were going to my father's house; every step of this ladder is a step nearer heaven."

After witnessing the triumphant death of this young hero, Sir Arthur returned to his home, declaring that he would consider it an honor to die in such a noble cause, and tread in the footsteps of his pastor.

The noble line of ancestor from which this godly man had sprung was no safeguard now from the persecutions of Charles the Second, who, in his own time of trial and banishment, had so often been befriended and sheltered from his enemies, by this loyal son of the Bruces. With no cause except resistance of his persecutions, the ungrateful King set a price upon the head of Sir Arthur, and for months he was compelled to hide away in dens and caves and mountain fastnesses, while the king's soldiers went up and down over Scottish highlands and glens, in search of him.

For some time after the persecution began, his wife managed to secrete him under the floor of her bed-chamber, between the ceiling, below and the floor itself. But after the second visit of the brutal soldiers, when he barely missed being discovered, a more secure hiding-place was determined upon.

After much prayerful consideration, a secret passage leading from an old family burial vault in the graveyard was selected. It was an old, old vault, built of sandstone, and for generations had not been used. A rusty

key, still in possession of Sir Arthur, held the entrance at his command, and away at the far end of the cave an ordinary boulder covered the secret of the extension, far under the earth's surface, where in the long ago, the persecuted faithful had sought and found security from their blood-thirsty enemies. It would be a doleful place—among the bones of generations long since forgotten—but Sir Arthur was a brave man, and, for the sake of his wife and children, was ready to endure to the uttermost.

How food was to be procured while he remained a prisoner there, was a question that perplexed husband and wife, until Griselda, the second daughter, a delicate girl of fifteen, proposed to carry it to him—by night. Hitherto she had been considered the coward of the family; afraid of her shadow, her brothers said; but now, putting her fear aside, night after night, for almost three months, she went back and forth in the darkness, in the performance of a duty that even her elder brothers would have shrunk from undertaking. In the dead of night, with her little black hood pulled down over her eyes, she picked her way noiselessly along the silent street to the deserted graveyard, where, after wandering in and out among the tall, ghostly monuments, she at length reached the vault, and, letting herself in by means of the rusty key, felt her way to the secret passage, where her father awaited her. She received her reward in the hour spent with the dear prisoner, and it was the sight of her bright, loving face, the messages from the precious ones at home, and the news which she brought from the outside world, that kept up the father's spirits and gave him strength to out-live the gloom and earth-damp to which the King's hatred had banished him.

Once, on her way to the cemetery, she met a squad of soldiers, and only the intense darkness prevented them from discovering her and the errand which had brought her out on such a night. As she stood, trembling, within three feet of them, she overheard their plans of search fully discussed, and learned their suspicion of a hiding-place somewhere in the graveyard, and their determination, on the morrow, to unearth the secret. As soon as they were out of hearing she hastened on to communicate what she had learned to her father, and undercover of the darkness he followed her to the granary in the barn at home. Here, shoveling the wheat aside, he crawled in, while she piled the grain upon him, until the closest inspection would have failed to discover anything unusual under the wheat. Here he remained until the following night, when he sought refuge by escaping to the mountains, and later to Holland, where he remained until it was safe for him to return to his family and to the embrace of his faithful daughter, whose heroism had rescued her forever from the charge of cowardice.—*Forward.*

### WORDS OF WISDOM.

Whatever love undertakes to do, it does well.

A sunbeam in the heart is sure to light the face.

Labour is drudgery only when we do not put heart in our work.

A pessimist is not blind, yet he cannot see even a bright prospect.

Some people prepare their excuses before they make their failures.

Everyone believes in friends until he has had occasion to try them.

He is the prince of cowards who knows he is in the wrong and is afraid to say so.

When we come close to a gaint, he often turns out to be only a common man on stilts.

If a man is busy, and busy about his duty, what more does he require for time or eternity?

To maintain an opinion because it is thine, and not because it is true, is to prefer thyself above truth.

It is not in the power of a good man to refuse making another happy, where he has both ability and opportunity.

Riches without charity are nothing worth. They are a blessing only to him who makes them a blessing to others.

There is no good in arguing with the inevitable. The only argument available with an east wind is to put on your overcoat.

## MISSION FIELD.

CHIANG YAN, SORAI, COREA, JAN. 24TH, 1898

Editor Presbyterian Review.

"Better late than never," must be my excuse for not redeeming my pledge to write you, at an earlier date. I was desirous of writing you the story of Grace in this place after I had seen the transformation with my own eyes, but was not permitted hitherto to make the visit. Sorai is distant from my station in Won-sau about 250 miles, but I went a longer route, walking 300 miles before I reached the spot where dear McKenzie laid down his life as the seed germ from which spring, the harvest. It is six years since I was here, a number of the villagers have since died in their sins, while many are in the Lord. I think it might be safely said that of those who were there six years ago a sharp division has been made. The houses of those who refused to believe are extinct, and all others are in Christ. The Christians believe most firmly that they perished from off the earth because they refused to believe. While the village is much changed there remains sufficient landmarks to identify it. The house I built, and in which MacKenzie lived and died, is still standing to welcome the next Canadian Presbyterian missionary, and as soon as the Church responds to the repeated call to this work I wish to make them a present of this property—the first house built by a foreigner outside the treaty ports. To my intense gratification the plants and small fruits I planted have been carefully preserved and the flower garden plot I built on a bed of rock still flourishes. Ever since Mr. MacKenzie departed I had longed to come back but had been hindered hitherto. God at last, however, opened the way and gave me strength to walk the distance and to immediately hold services with the brethren. When I left here six years ago there was not a believer in the place, now there is here and in surrounding villages about 300 adherents, a good proportion of whom are not only full members but consecrated and have preached the Gospel acceptably in the regions beyond them—some at their own charges and others supported by their church. They have built a substantial and roomy church, of their own will, and at their own expense. McKenzie's white flag with a red cross has been floated on a new staff and still announces for miles around the Lord's day, and the assembling of worshippers unto the name of Jesus. A good school where only Christian books are taught has been established, new houses have taken the place of old ones. Two new and good roads lead to the church. No liquor is made, sold, or drunk in the place. Poverty has given place to plenty, joy has supplanted sorrow, and this once dark heathen village is not only a bright and shining light in their district, but is extending its beams far beyond them.

It is a simple story of Grace. The first Christian to enter the place some twelve or thirteen years ago was a Korean convert who was led to Christ under the ministry of the Rev. Jao. Row, of Nankden, Manchuria, missionary of the Free Church of Scotland. The first missionary to visit the place was the Rev. H. G. Underwood, D.D., of the American Presbyterian Church. Twice afterwards he visited them, and on one of these he was accompanied by the Rev. H. S. Appenzeller, of the Methodist E. P. Mission. Shortly afterwards in the spring of 1890 Mr. Jaa. S. Gale, B.A., of Toronto University Mission and Presbyterian connection spent three months in Sorai. In the fall of 1891 the writer came and spent two months and returned to the Capital. In the spring of 1892 I returned and spent four months more. I thought I left two Christians in the place when leaving for Won-sau, but like others was deceived. Rev. Wm. J. McKenzie, from Nova Scotia, was their next missionary. He came more than a year after I left, remained five months and returned to the Capital. Again he returned and in the winter of 1894 while the *Tong Hax* were ravaging the country, he and his Korean faith, were daily threatened by the *Tong Hax*. Time after time news came that they were coming to murder Mr. McKenzie and Mr. Law, but God not only kept them back but caused both the native and Japanese soldiers to pass by, and through the protection He gave, their would be murderers became supplicants for protection.

While the soldiers were ransacking the country for plunder, the Sorai people brought their rice, stores and cattle to Mr. McKenzie, until his house was almost barricaded with bags of rice and surrounded with a cordon of cattle. This seems to have been the turning point when they first commenced to realize that God was more powerful than demons or men. Still there were no Christians. It was not until seven months later when it pleased Him who makes no mistakes to remove His devoted servant, that their stony hearts were broken up. All the testimony they had heard during these years of ministry moved them not, God's protection in time of trouble did not suffice, but when McKenzie went to his reward, the whole country round was in bitter mourning. His near friends and

especially the women mourned as for an only son. Their bitter cry for days was "O when shall we ever see a teacher like McKenzie again? And yet we are not saved." Loving hands dressed the dead, and in the best place they could find, lovingly laid him to rest "till Jesus comes." For days he was mourned for by the whole community for miles around. Those for whom he labored so earnestly now realized what he had been to them, and how hard he had tried to bring them to his Saviour. Laying aside his home, his country, his language, his dress, and his food, he labored with unceasing toil to bring them to Christ. Dear fellow! he thought he had won some seventy-five, and twelve he recommended for immediate baptism. His own host and teacher is responsible for the rest of the story. According to his testimony there was not at this time a Christian in the place. After seven days of weeping without being able to eat, this man so long a professor now realized he was lost, as unless he now obtained forgiveness of sins he would perish eternally. After much effort he forced himself to enter the room in which McKenzie died, and in the dark kneeled down before God and did not rise until God had lifted upon him the light of His countenance, when he found peace, rest and joy in believing. His wife and household soon after followed, having precisely the same experience. Afterwards village after village passed through a similar experience of conviction until many had passed out of death into life. Thus it was not our brother's life so much as his death that God used to bring this whole village to Himself.

There are many lessons to be drawn from this story and other events that synchronize with it, but my time and your space is limited. There is one thing that I feel should be mentioned, however. The resident missionaries in this village all came out from the Canadian Presbyterian Church. Mr. McKenzie appealed to his Church in vain to send him, yet he heroically left all and came at God's call, counting that God would supply his need—which is by no means a vain or foolish thing to do. He repeatedly refused comfortable salaries on other Boards declaring it his intention to remain with his mother Church. He plead with his Church before leaving to send him, he continued to plead by letter while living, and before he died he told the people that his friends in Canada would surely send them another missionary. Since coming here they have asked me again and again why Mr. McKenzie's friends do not send them a teacher. I make no comment—but wish to testify that the possibilities for speedily evangelizing Corea from that little community of consecrated children cannot be calculated by the mind of man.

Yours in Christ,

MALCOLM C. FENWICK.

Won-sau, Corea.

## FOR THE SABBATH SCHOOL

## International S. S. Lesson.

LESSON V.—THE TRIUMPHAL ENTRY.—MAY 1.

(Matt. xxi: 6-16.)

GOLDEN TEXT—"Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord."—Matt. xxi. 9.

TIME AND PLACE.—Sunday and Monday, April 2nd and 3rd, A. D. 30. West slope of Mount of Olives.

LESSON OUTLINE.—I. The lowly Jesus. II. The Lord Jesus. III. The long-suffering Jesus.

INTRODUCTION.—Five months intervened between the last lesson and this. During this period our Lord had spent nearly three months in what is called the Perea ministry. It was during this time that he visited Bethany and raised Lazarus from the dead. Many of His most precious parables were delivered during this time, including the three recorded in Luke xv.

VERSE BY VERSE.—6. "The disciples."—The two whom Jesus had sent. (V. 1.)

7. "Put on . . . their clothes."—To serve as a saddle. "Sit him."—That is, Jesus.

8. "Spread their garments . . . branches from the tree."—These were strewed in the way over which Jesus had to pass, as a mark of honor to Him as a king.

9. "Multitudes that went before and that followed."—A great multitude had followed Jesus from Galilee, and now they accompanied Him, with many others, from Bethany, while another multitude poured out of Jerusalem to meet Him. "Hosanna."—A word meaning *Save, we beseech*. "To the son of David."—The use of this expression indicated the belief that Jesus was the long-expected King who was to restore the throne of David, and the kingdom of Israel. "Blessed is he that cometh."—Taken from Psalm cxviii. "In the highest."—The highest degree, or the highest heavens.

11. "The multitude."—That is, the multitude that accompanied Jesus.

12. "Cast out."—Out of the court of the Gentiles, a part of the temple. This occurred the day after the triumphal entry. "Them that sold and bought."—Incense, oil, wine, doves, and all things required in the service of the temple were dealt in by these traders within the temple. "Money changers."—Those who came from all parts of the world to the temple brought with them the money of their different countries, and this must be exchanged for Jewish money before they could make their offerings.

13. "A den of thieves."—They not only profaned the house of God with their traffic, but, as the use of this expression shows, were guilty of swindling and extortion in doing this.

15. "Wonderful things"—This includes not only the miracles of healing Jesus wrought, but His bold exercise of power and authority.

THOUGHTS.—The hours of severest suffering and cruel mocking were yet to be endured by the Lord Jesus, yet He enters upon them with joy and not with grief. All the humiliations which He endured in sending to borrow a colt on which to ride did not add any regret or sorrow. He became poor for our sakes. He suffered being tempted that He might succor us when we were tempted. He came to purchase man's salvation. He paid the price. He met the need. He gave Himself. He had declared at different times to the people that He was the Son of God, the promised Messiah. But they were slow to accept Him, though now they call Him King and Messiah. He was honored and owned by the multitude, for before Him should every knee bow and every tongue confess that He was Lord of all. This public testimony would make the crime of the Jews deeper when they should set aside all proof of His authority and nail Him to the cross, thus employing the most cruel form of death, such as was used for the worst of criminals.

Jesus needs "them." V. 3. The Lord of all, yet needy. The Creator of all the earth, yet needing to borrow a manger in which to be born. "Holding the wealth of the world in his hands," yet needing the ministrations of the faithful women who followed him. Royal, yet "made himself of no reputation." Phil. ii:7. Hungering in the wilderness, thirsting on the cross, weary by the wall. He needs you, dear reader.

## CHRISTIAN ENDEAVOR.

CONDUCTED BY REV. W. S. MACTAVISH, B.D., DESERONTO.

### SALUTATORY.

With no small degree of pleasure the Editor of this department greets those young people who are readers of THE PRESBYTERIAN REVIEW. Possibly he has already met some of them through other journals, and if so, his pleasure is enhanced, for he has not forgotten the many kind and appreciative words from readers, some of whom are personally known to him, but some of whom are still unknown. The publishers of THE REVIEW have given him the fullest liberty to discuss the topic for the week, to deal with new methods of work, to report items of news, or to treat any other subject of interest to Redeemers. The aim is to make this department a bureau of information to all engaged in the work of Young Peoples' Societies; and this object will be attained in proportion as the young people themselves, and other friends of the cause furnish help and suggestions. All are cordially invited to contribute anything that may be of interest to the readers of this department. Correspondence may be sent direct to, Rev. W. S. MacTavish, B.D., Deseronto.

### DAILY READINGS.

First Day—Faithful in the home.—Prov. xxxi. 10-31.

Second Day—Sustaining others.—Ex. xvii. 8-16.

Third Day—Encouraging others.—Isa. xli. 1-7.

Fourth Day—Showing compassion.—Luke x. 30-37.

Fifth Day—Ministering to the needy.—Matt. xxv. 34-40.

Sixth Day—Faithful in a little.—Luke xvi. 8-12.

PRAYER MEETING TOPIC, May 1.—LITTLE WAYS OF BETTERING THE WORLD.—Phil. ii. 12-16; Matt. v. 13-16. Quess. 19.

### LITTLE WAYS OF BETTERING THE WORLD.

How thankful we ought to be that there are little ways of bettering the world. If the world were benefitted only by great deeds, many of us could do nothing, and even great men would have only a limited number of opportunities of making the world brighter and happier.

"Great deeds are trumpeted; loud bells are rung,  
And men turn around to hear  
The high peaks echo to the passing sung,  
And some great victor cheer.  
And yet great deeds are few. The mightiest men  
Find opportunities but now and then."

Things have been so arranged that even the youngest Christian can contribute towards the world's improvement, and even the

weakest may lift it a little toward a higher plane. High up in the walls of the temple at Baalbec there were stones of many tons weight. No man can tell how they were raised so high. Whatever style of derrick may have been employed these immense stones could never have been raised up and placed in position had not vast numbers of workmen given a helping hand. And so if we all did our little part, we might lift to a higher and happier level the world now burdened with suffering and sorrow.

When we speak a word of kindness, we adopt one way of ameliorating the world. Many a man has been won back from the path of infamy and shame by a little word of kindness.

"As we go journeying on through life,  
Perhaps we do not know  
The good a little word may do  
To those who come and go;  
But God will know and surely heed  
In His own time and way,  
The speaker of each kindly word  
Will royally repay."

A sympathetic, manly word from Joel Stratton to John B. Gough caused the thought to flash through the mind of the latter that he might yet be a man, and so he resolved that, God helping him, he would declare undying enmity to the curse which had dragged him down. An encouraging word was spoken by Stephen Merritt, of New York, to John G. Woolley and that word sent a gleam of hope into a life which had been darkened and blighted by intemperance and prodigality. All around us there are people who are growing misanthropic, who are writing hard things against society, against themselves, ay, and perhaps against their Maker, too. Would it be a difficult matter to improve their condition? No, a few cheering or helpful words would cause their hard thoughts to vanish as mist vanishes before the rising sun.

"With sunshine born of loving words,  
Let's scatter clouds of pain,  
And thus make bright the sorrowing face,  
As skies are after rain."

When we do deeds of kindness we pursue another little way of bettering the world. It is said that the roughest path in life may be made smooth by paving it with deeds of kindness. Many are now walking upon rugged roads; they are footsore and weary, and if we extended to them a friendly hand, they, taking heart again, would push on resolutely toward the goal. "Withhold not good from them to whom it is due when it is in the power of thine hand to do it," (Prov. iii. 27). The following incident will probably be read with greater interest now than when it was first made public. A city missionary visited a house in London, and found a sick and dying boy. There was an orange lying on his bed, and the missionary said "Where did you get that orange?" The boy replied "A man brought it to me. He comes here often and reads the Bible and prays with me, and brings me nice things to eat." "What is his name?" said the city missionary. "I forget his name," said the boy, "but he makes great speeches over in that great building," pointing to the Parliament Buildings of London. The missionary asked "Is his name Mr. Gladstone?" "O yes," said the boy. "Mr. Gladstone."

Some seven or eight years ago the following story was given to the world, but although it is too good to be forgotten, it is just possible that the world in its great haste after new things has almost forgotten it. We reproduce it here, for it shows an excellent little way of bettering society. Miss Mary Anderson worked in a tailor-shop in Chicago. Miss Fanny Gary, daughter of Judge Gary, had taken an interest in her, and observing that she was looking pale and overworked, proposed to send her to a pleasant summer resort. "I cannot go," said the girl, "the boss tailor would not let me leave unless I find somebody to take my place, and I can't find anybody." Her friend replied, "You go, and I will take your place." For two weeks Miss Gary left her pleasant home every morning at six o'clock and found her way to the shop. She stitched all day long, and it was not until Miss Anderson returned from her summer vacation that it was whispered about that the daughter of Judge Gary had been working in a tailor shop.

A sweet singer who goes to sing a song of a Saviour's love in the home of one of the shut-ins; a good reader who reads a chapter of the Bible, or an interesting story to some bed-ridden sufferer; a manly youth who has gained such an influence over his careless companion that he leads him away from the downward path into the upward one; the young man who cheerfully renders a little assistance to a poor overworked neighbor; the young woman who lends a helping hand to a wearied mother—all these have found little ways of bettering the world.

"A singer sang a song of cheer,  
And the great world listened and smiled  
And he sang of the love of a Father dear,  
And the trust of a little child;  
And souls that before had forgotten to pray,  
Looked up and went singing along the way."

## MISSION WORK IN FORMOSA.

(Continued.)

For a long time we had trouble on account of the French invasion of the island. The French bombarded a town where we had a mission, and the shells fell all about us—some only a few feet away, but not one of us was hurt. Once we were intercepted by the French and taken prisoners. They blind-folded us and marched us for miles out of our way, but we escaped. Once on board a British man-of-war, the balls from the French guns cut the air all about us, but we pulled out from the French lines and were saved. Once I wanted to go to the other part of the island during the invasion. I applied to the British consul for protection, and then went, carrying the British flag, and the Chinese broke their ranks and divided before me. Once, as I have said, eight guns were pointed at my breast, for they took me for a German spy, but I held up a white flag of truce, and so again escaped with my life.

The natives had great resentment toward us after the invasion, and pulled down our churches and persecuted the converts terribly. One convert, an old lady with considerable means, had everything she had in the world stolen from her. Her house was demolished and her body was bruised black and blue, but she would not deny her Lord. A young man

had his fingers joined by bamboo splints and tied till the blood oozed out of them; they demanded of him to forsake his trust, but he did not turn his back on Jesus. In another place they pulled down the splendid church and took every vestige of it off and buried it in a huge grave. They placarded it with these words, "MacKiy, the black bearded devil is here." "Now," said they, "we have wiped out the work; now it is all gone." But they did not wipe it out. Men and devils cannot do that, as well try to wipe out the universe. All these trials they endured for the same Jesus, the same Spirit, the same Word. I cannot understand people being ashamed of the Jesus that the people of Formosa can love. Oh that book *the fable*! It is fall. It seems. You can never get to the bottom of it. I have found it a spring which never can be drained. There is no use in telling me that the Chinese are not faithful, that they are double-minded. There are people with double-minds in more places than

China. Of course they are not *all* sincere, neither are they here in America; but I never saw more fidelity to Christ anywhere than in Formosa.

In the north, I built not only Oxford College, for training native evangelists and teachers, but the girls' school, and a hospital. In some places where we tried to preach to the people the men just deliberately left and the women and children crept into the house. You say that is discouraging when they will not stay to listen. "Discouragement." Destroy that word! Blot it out of the Christian's vocabulary! With the living God in front of us, behind us, below us, within us, above us, where is the place for discouragement? I do not understand that word. Jesus says, "Go" and "Come" and no "ifs" nor "buts" nor "nps" nor "downs" about it.

I have found it a help to my work to minister to bodily ills. I extracted twenty one thousand teeth in twenty-one years, and thirty nine thousand in all; and have dispensed considerable medicine. Extracting teeth is cheaper than dealing out medicine, for after you have your instrument there is no outlay. The natives have lost all faith in their old doctors. Here is one thing that most people do not know—that a commander of a British man-

of-war helped the Lord's work wonderfully there in Formosa in its inception. More than can be told in words or put on paper he helped. "Tell them that I am on a British man-of-war of Queen Victoria, but I serve a greater king." May his name go down with Formosa—he stuck to it.

In one place where we went to preach, the chief man ordered the sails to be brought from the boats and to be stretched upon bamboo poles. Here we preached and sang. There is one hymn that always takes with the Chinese; it is about the shortness of life. "We come into the world with our empty hands and we leave it in the same way." This the Chinese have in proverb, which sentiment we have also in hymn. Some of you are rich and live in fine houses, but you will have to go with your hands empty. We are all marching on; all crossing the narrow strip. What does it matter, it's only for a day and then we are off. There is a generation pushing us off the stage, and that generation behind us is in turn being pushed on. I have told you how, the first day I spent in one city in Formosa, I had the privilege of gathering together the idols of five villages, representing five thousand people, and casting them into the fire. "I have cast their gods into the fire, for they were no gods, but the work of men's hands." Yes,

we truly "cast them to the moles and to the bats." We sling them into oblivion. Some were so disgusted with them that they split them up before they brought to us. How mighty the Gospel seemed amid such scenes as these!

Once, when we began to build a chapel, and the natives went in bands to the mountains to get timber for the rafters, they had to fight their way, weapons in hand, and many came home at night bleeding. Now, in that village—I repeat it—you could hear the fishermen, as they rowed their boats out into the sea, keeping melody with the oar, singing,

"I'm not ashamed to own my Lord,

Or to defend his cause."

I have heard them, and the poor old women in their huts singing, "There is a happy land"—the whole village worshipping God. When the people in the neighboring villages witnessed this, they said, "We must have something like this," and thus churches were established around, and so it came to pass that we have sixty churches in all and two

thousand converts, and native pastors in each church.

Once we were confined in a chapel all night, with the savages from the mountains on the outside. They would creep up with long poles and try to fire the building. We had no human protection, but we had God, and if it had been His will every one of us was ready to welcome death. As the morning began to dawn the cowardly savages skulked away to the mountains.

Once, with two converts, I started for the southern part, where we wanted to establish a church. We arrived near the small village just at dark. We inquired at a house if we could stay with them for the night. They shut the door in our faces. The next place we asked to stay, they said, "No place here for foreign devils." We inquired at another place, and the man said after a long hesitation, "There's an ox-stall; you can stay in there." He did as much as give us each a bowl of rice, which we were thankful for. The ox-stall was very much like the old stall in this country, with upright poles. One of the converts with me was an old man who had owned rich tea farms, and had lost all for Christ's sake. He was not used to sleeping in an ox-stall, but it humbled him, and afterward he did better service as a preacher to his people. How all this does make one think of the Redeemer, who came down



CHURCH AT HANG KAIL.

to do His best for us! The Lord of glory was rejected. It is of little consequence if we do not get quarters for the night. I hope no one will ever mention my name in connection with persecution in Formosa if he does not speak of those natives who, with me, carried the banner of the Lord Jesus. Over and over again I have seen men shed tears when they remembered the way they had treated us, when they thought how badly they had persecuted us. They are themselves astounded at what they did.

When you are young you think you can put off God; but come with me to the city of the dead, and you will find the young at eighteen and nineteen there. "Shame!" is the word, that men in Canada will not believe Jesus. They ask me over there in Formosa if every living soul in Canada is a Christian and a zealous follower of Jesus. What can I say to them?

In a large city toward the north-west of the island, we searched for a little room to begin to work in. We got a small room, where pigs were kept; We drove two pigs out and got a man to come and clean up a little and whitewash the place. A mob stopped the work for awhile, and we remained out in the streets till they left us to go on with the building and cleaning. They spit on us and taunted us, but that was not anything. It is there that to-day the converted Confucianist, a graduate a B.A., preaches in a large church. Crowds come to converse with him.

An old man over seventy walked to our services on Sunday for three years and brought others with him a long distance. Some of the converts sent \$10 back with him to help start a chapel where he lived. Talk about self-supporting churches, self-propagation! There is self-propagation in a score of churches in Formosa, and the work is but twenty-four years old. In each church is a map of the world, and through the week the native preacher announces that he will speak at night on Germany, or England, or America, or some other country, till they go through every country in the



OXFORD COLLEGE, TAMSUI.

world. He tells them of Toronto and of the university there, etc.

I do not agree with the popular notions about the Chinese. I claim to know something about Chinese character, and think I have a good right to know their dispositions, virtues, vices, etc., for my own wife is a Chinese. The first five students who were baptized have remained faithful during these twenty-one long years; and they have passed through many trials and persecutions. Whenever we arrived at a stopping-place they would always go and get water to wash our feet, and would help change our clothes and do our evening work, attending to sick people and preaching Christ.

Some will say that it is all very well to talk of converts in Formosa in a speech; but we all know the duplicity of the Chinese. I can say that I know of similar traits in many Canadians. Christian Chinamen in Northern Formosa are just as true as any disciples that I know of anywhere. Four hundred of those converts in Formosa have come to the end of the fight, including men, women and children; and they have fought a good fight. I have stood beside death-beds in Scotia, my native land; I have seen men die in Canada, in Africa, in China, and I have found these four hundred converts, who have died in Formosa, showing evidences of the same faith in God. The first convert, my main helper, still remains faithful, and is now taking charge of the whole work in my absence as a sort of bishop. Let us work on, press on for our Redeemer, for the time is short. "Not unto us, O Lord; but unto Thy name give glory."

Many of these converts have gone to their eternal home. Their names may be treated with ridicule, indifference or slander; no

such things can affect glorified saints. They have finished their earthly course, and are beyond the reach of harm. They breathed their last, trusting Jesus. Where is the room for "waiting" in their case to see whether they backslide or not? Among the living also we have all classes—tradesmen, mechanics, scholars—men tried in all the ways in which we are tried here, preaching Jesus Christ and walking under His banner.

## LOOKS INTO BOOKS.

**MORAL EVOLUTION.** By George Harris, Professor, Andover. Boston and New York, Houghton, Mifflin & Company. The Riverside Press Cambridge.

Since the publication of Prof. Harris' book on "Moral Evolution" there has elapsed time enough to allow of a fair estimate being placed on its merits by the scholarly reader, and that estimate has been a high one. And its appreciation has not been confined to the learned class alone, for the clear thought of the author has been so clearly expressed as to enable many intelligent readers not experts in scientific terminology and not learned in technicalities, to follow the reasoning of the author with more or less ease than is customary in treatises on philosophical subjects. The distinctiveness of the book, according to the author, is the recovery of self from the mistaken neglect into which it has fallen at the hands of many philosophers, to its proper value. Self-preservation, it is shown, to be in the line of progress and an essential condition of progress notwithstanding all its incidental evils of struggle, vice and cruelty. This point of view is very ably worked out throughout the volume in a plan of treatment leaving nothing to be desired. The main divisions resolve themselves naturally into evolution and ethics, personality in society, the moral ideal—the good, the moral law,—the right, the happiness theory, self-realization and altruism, ethics and evolution, morality and religion, the Christian ideal—personal and social, degeneration, personal regeneration, social regeneration, ethics and theology, Christianity and evolution. This wide range of thought is well-filled in and the student will find valuable and suggestive thoughts on the many topics dealt with. The small volume will richly repay a careful perusal by the general reader as well as by the scholar.

Mr. George Allan, Rusken House, London, will shortly issue a new book by the Rev. Alexander Robertson, D.D., Venice, entitled *THE BIBLE OF ST. MARK*, being the history of that famous church, the Church of St. Mark's, Venice, and the explanation and interpretation of all its Scriptural Sculptures and Mosaics. The book makes plain how much Venice owed to an open Bible, and to absolute freedom from Papal domination. The Doge, like the Queen of England was the head of Church and State. The book will be very fully illustrated, all the mosaics in St. Mark's Church, and all the chief Sculptures have been copied for the purpose. Two editions are being issued at the same time, one, an ordinary one, and one, an edition *de Luxe*, of a limited number, of which latter a great part has already been bought up.

**MALAKAND FIELD FORCE.** By W. L. Spencer Churchill. Cloth. Price \$1.25. London, Longmans, Green & Co.; Toronto, Copp, Clark Co., Limited.

The author in his preface announces the fact that the material used by him in this work was largely gathered from a series of letters which he had formerly written to *The London Daily Telegraph*. The scene of the story is laid in the border lands of India and gives a very faithful description of the life and habits of the border tribes, and also the physical geography of the country. The reader is assisted by a series of maps, carefully drawn, showing both the original and present boundaries of our great possession in the east. Mr. Churchill is to be congratulated on having dealt with the India question, without touching upon political party lines. The reader has the satisfaction of following the incidents without the feeling that the end in view is the strengthening of one of the contending parties in the British Parliament. The author has added a very useful appendix, composed of extracts from the official despatches sent to the Adjutant-General in India.

*The Eclectic Magazine* for April has well selected and timely list of papers, among them "The Spanish Crisis," by G. S. Clarke; "The Queer Side of Parliament," by Michael MacDonagh; "The Manchester School and To-Day," by Andrew Carnegie, etc., etc.



## KNOX COLLEGE, TORONTO.

## CLOSE OF THE SESSION.

At the closing exercises of Knox College, which were held on Thursday afternoon, April 7th, in the public room of the institution, there was a large gathering of friends of the students, ministers of the Church and general public. Among those who occupied seats on the platform with Principal Caven, who presided, were: Hon. Geo. W. Ross, Minister of Education; Rev. Dr. Moore, Moderator of the General Assembly; Chancellor Wallace, of McMaster University; Chancellor Burwash, of Victoria; Principal Sheraton, of Wycliffe; Professors McLaren, Gregg, Ballantyne, Prondfoot, Robinson and Rev. Mr. Ramsay, of Ottawa.

The proceedings were opened with the singing of the 96th Psalm, reading of the Scriptures and other religious exercises.

Rev. W. G. Wallace, the Chairman of the Board of Examiners, then read out the list of honors which had been captured by the students of the various classes.

First year theology—Central church, Hamilton, scholarship, \$60, and St. James' Square church, Toronto, scholarship, \$60—J. W. McNamara and H. J. Pritchard, B.A. Eastman scholarship, \$60—H. Matheson, Floor Street church, Toronto, scholarship, \$50—W. A. Firdlay, R. A. Goldie scholarship, \$40; Gillies scholarship (I.), \$30, Gillies scholarship (II.), \$30—N. H. McGillivray, P. J. Maxwell and R. S. Scott, Dunbar scholarship, \$30—S. F. Johnston.

Second year theology—Elizabeth Scott scholarship, \$75—T. Eakin, B. A. J. A. Cameron scholarship, \$60—R. G. Scott, B. A. Knox church, Toronto, scholarship (I.), \$60; Knox church, Toronto, scholarship (II.), \$60—T. R. Robinson, B. A., and J. G. Taylor, B. A. Lohrin scholarship, \$50—J. L. Murray, B. A. Heron scholarship, \$30; Boyd scholarship, \$30—T. C. Hood, B. A., F. Matheson and A. H. McGillivray, B. A.

Third year theology—Honar Burns scholarship, \$80—A. G. Sinclair, B. A. Fisher scholarship (I.), \$60—G. B. Wilson, M. A., LL. B. Fisher scholarship (II.), \$60; R. H. Thornton (memorial) scholarship, \$60—W. D. McPhail and J. A. Moir, LL. B. Jane Mortimer scholarship, \$50—S. H. Gray, B. A. Cheyne scholarship, \$30—R. W. Dickie, B. A.

Special prizes and scholarships—Prince of Wales prize (\$60 a year for two years)—E. A. Wieber, M. A. Bayne scholarship, \$50—H. J. Pritchard, B. A. Smith scholarship, \$50—T. R. Robinson, B. A. Brydon prize, \$30—T. R. Robinson, B. A. Janet Fenwick prize—G. Arnold, B. A. Clark prize (I.), New Testament Greek—A. G. Sinclair, B. A. Clark prize (II.), Old Testament Hebrew—R. G. Scott, B. A. Post-graduate Fellowship—A. G. Sinclair, B. A., and G. B. Wilson, M. A., LL. B. (equal).

Those who stood first in the classes were: First year theology—New Testament literature and exegesis—J. F. Johnston and J. W. McNamara, Hebrew exegesis—H. J. Pritchard, B. A. Systematic Theology—H. J. Pritchard, B. A. Christian History—J. W. McNamara, Biblical Criticism—H. Matheson and H. J. Pritchard, R. A. Apologetics—J. W. McNamara, Old Testament literature—J. W. McNamara, H. Matheson and H. J. Pritchard, R. A. Elocution—R. J. McAlpine.

Second year theology—New Testament literature and exegesis—R. G. Scott, B. A. Hebrew exegesis—R. G. Scott, B. A. Systematic Theology—T. Eakin, B. A., T. C. Hood, B. A., J. W. Little, M. A., T. R. Robinson, B. A. Christian history—T. R. Robinson, B. A. Apologetics—T. C. Hood, B. A. Old Testament literature—J. L. Murray, B. A., R. G. Scott, B. A. Christian government—T. Eakin, B. A. Elocution—T. Eakin, B. A.

Third year theology—New Testament literature and exegesis—A. G. Sinclair, B. A. Hebrew exegesis—A. G. Sinclair, B. A. Old Testament literature—A. G. Sinclair, B. A., and G. B. Wilson, LL. B. Systematic theology—R. W. Dickie, B. A., and H. McCulloch, B. A. Apologetics—G. B. Wilson, LL. B. Christian history—G. B. Wilson, LL. B. Christian government, etc.—W. D. McPhail, J. A. Moir, LL. B., W. W. McRae, B. A., A. G. Sinclair, B. A. Elocution—R. W. Dickie, B. A., H. McCulloch,

B. A., A. G. Sinclair, B. A., and G. B. Wilson, LL. B.

## POST GRADUATE FELLOWSHIP.

Prof. McCurdy then made an announcement in regard to the post-graduate fellowship, which has been introduced into the College this year. He said that Prof. Robinson and he had been associated in the examination of the candidates and had also pronounced on the theses submitted. The gentlemen who had written were Messrs. J. A. Moir, G. B. Wilson and A. G. Sinclair. The theses had been carefully examined and the result arrived at was that Mr. Wilson and Mr. Sinclair were so equal that it was impossible to say to which the fellowship should be given. Mr. Moir's examination and essay were also well worthy of the fellowship, but the treatment by him of his subject was not on the same lines as that by the other two, and they were therefore given the preference. Finding that they could not divide between Messrs. Wilson and Sinclair, they had submitted the matter to a number of the friends of the College and the result was that two fellowships instead of one would be given, the value of each being \$300. Messrs. Sinclair and Wilson will accordingly each have a fellowship and will spend the time it gives them in special study in Europe.

The diplomas were then distributed to the graduating class as follows:—

George Arnold, B. A., James Barber, B. A., W. D. Bell, John A. Clark, B. A., W. T. Ellison, W. H. Farrer, S. H. Gray, B. A., A. R. Gregor, B. A., D. Johnston, A. A. Leing, B. A., W. T. McBain, H. McCulloch, B. A., D. B. Macdonald, B. A., N. A. McDonald, B. A., W. D. McPhail, W. W. McRae, B. A., J. A. Moir, LL. B., J. P. Muldrew, B. A., Thomas Oswald, W. A. Rae, B. A., A. G. Sinclair, B. A., T. C. Smith, B. A., Wm. Wallis, G. B. Wilson, LL. B., W. S. Wright, B. A.

Rev. Dr. Moore introduced Rev. James Stuart, of Preston, on whom was conferred the degree of Doctor of Divinity.

The degree of B. D. was also conferred on Rev. Donald McGillivray, B. A., of Honan, China; Rev. A. Mullin, B. A.; Rev. William Farquharson, B. A., and Rev. Robert Halder, B. A.

Rev. Principal Caven then delivered a short address which brought the proceedings to a close.

## THE EVENING MEETING.

A public meeting was held in the evening in St. James' Square church, which was addressed by Rev. Prof. Robinson and Hon. Geo. W. Ross. The church was crowded and Principal Caven occupied the chair. Prof. Robinson's address to the students was a strong and able deliverance. He pointed out to them that in their capacity as ministers of the Gospel they should have high ideals. They should be preachers in the best sense of the word, and they could only be this by diligent study of the Bible. They should also be pastors, and never fail to guard and lead their flock. Their highest goal should be to do all that they did for the glory of God. In closing he bade farewell to the College and its staff. Hon. Geo. W. Ross also spoke at some length.

## THE VACANCY IN THE FACULTY.

In the morning a joint meeting of the Knox College Senate and Board was held for the purpose of considering the choice of a professor to fill the chair vacated by Rev. Dr. Robinson. There were twenty-one nominations from the various Presbyteries, and six independent applications for the position. The names of those thus placed before the meeting were:—Prof. Beattie, Louisville, Ky., who is a graduate of Toronto University and Knox; Prof. Kerwell, Lincoln, Pa.; Prof. Murray, Toronto; Rev. F. J. C. Sin, Chicago; Rev. M. McFadden of the Free Church College, Glasgow, Scotland; Rev. James A. Kello, Allegheny, N. Y.; Prof. Fowler, Knox College, Galesburg, Ill.; Rev. J. A. Macfarlane, Ottawa; Rev. Paul Davis, Ph. D. McAllister College, St. Paul, Minn.; Rev. W. G. Jordan, Brockville; Rev. L. H. Jordan, Toronto; Rev. Mr. McKenzie, of Orangeville. The following committee was appointed to consider the matter of a selection in time for a report to be made to the General Assembly:—

Mr. Mortimer Clark (Convener), Rev. Principal Caven, Rev. J. A. Macdonald, Mr. J. K. Macdonald, Mr. John A. Paterson, Rev. Dr. Parsons and Prof. McCurdy.

## Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

## MONTREAL NOTES.

The annual meeting and institute of the Presbyterian S. S. Association for the city and neighborhood was held in Crescent St. church, on Tuesday afternoon and evening. The report showed that the schools were in a prosperous condition, having 610 teachers and 5,413 scholars on the roll. Their contributions for all purposes during the year were \$5,028. The Institute was conducted with the aid of the Rev. Dr. J. A. Worden, of Philadelphia, Superintendent of S. S. Work for the Presbyterian Church of the United States. He gave two admirable addresses one on the "Need of Spiritual Power in Sabbath School Work" and the other on "The Twentieth Century Movement" for increasing the attendance in our schools by 50 per cent. before the year 1901. He also conducted two conferences with the superintendents and teachers present, one on "The Advantages and Methods of Memorizing Scriptures," the other on "The Quarterly Review." At every point he showed his great practical common sense and sympathy with the real aims of the Sunday School rather than with new-fangled methods. Excellent addresses were also given by the Rev. F. M. Dewey and the Rev. James Fleck.

On Saturday there passed away at Joliette in his eighty-ninth year, the Rev. Joseph Vessot, who for nearly sixty years had laboured as an evangelical missionary among the Roman Catholics of Lower Canada. He was one of the earliest missionaries brought out from France by the old French Canadian Missionary Society, arriving in 1840. At that time Protestantism was entirely unknown among the French Canadians. So ignorant were the people and so credulous of any kind of statement made by the priests that on more than one occasion he had to remove his shoes in order to satisfy them that he was not cloven footed as they had been assured. The change that has been wrought in the passing years is indicated by the fact that hundreds of Roman Catholics attended his funeral as a mark of respect to a man they had learned to honor. He was ever characterized by fervent piety, transparent simplicity and thorough kindness. He had the tact that comes from abounding love. No prejudice could long withstand his unflinching gentleness and not a few were led to examine the Scriptures for themselves as the result of conversations held with him at one time or another. There are now four organized French Protestant Churches in the district which formed the chief scene of his labours.

At the weekly prayer-meeting in Erskine church on Wednesday last the Rev. A. J. Mowat read a letter just received from Dr. P. C. Leslie, of the Honan Mission. The letter was dated Feb. 19th from Chu Wang. Dr. Leslie was in the best of health, was working hard at the language and conscientiously making progress. He had met with the Presbytery and gained an insight into the details of the work. He was impressed with the earnestness and zeal of the native converts as well as with the ability of the missionaries and their grasp of the situation. They were longing eagerly for Dr. Malcolm's return to resume the pressing medical work which is found so important and valuable from every point of view.

The Rev. Prin. MacVicar left on Wednesday evening for Philadelphia to attend a meeting of the Executive of the Presbyterian Alliance. He expected to be absent a week.

On Monday morning last the Rev. Dr. Barclay read an excellent paper before the Protestant Ministerial Association on "Browning as a Religious Teacher." The subject is one on which he is entirely at home and the paper was much appreciated by the large number present.

The marriage of Mr. F. Wilson Fairman, manager of the Dominion Wire Manufacturing Company, and Miss May Warden, daughter of the Rev. Dr. Warden, took place at the residence of the bride's father,

'Rhulldiman,' Macgregor street, on Monday afternoon, April 11th. The wedding was a very quiet one, only the members of both families being present. The Rev. D. Warden and the Rev. A. J. Mowat officiate at the solemnization of the marriage. Immediately after the ceremony Mr. and Mrs. Fairman left for a trip to Washington and New York.

The Rev. Prof. Sharpe, of Morrin College, lectured in St. Andrew's church, Three Rivers, last Tuesday evening on "George Eliot." The lecture had previously been delivered in Quebec and was much enjoyed in both places.

#### MANITOBA NOTES.

Rev. F. W. Fraser, B.D., who has had charge of Morris for the past winter has accepted a call to Crookston, Minn.

Mr. J. R. McAllister has been appointed by the Home Mission Board to take charge of Rosebank Mission Field for the Summer.

The prospects this year are that the largest summer session since its inauguration in Manitoba College will be held during the summer of 1898.

Rev. C. W. Gordon, of St. Stephen's, Winnipeg, in an interview states that he has not yet made up his mind to go to Great Britain but the probabilities are that his congregation will allow him to be absent for six months.

Roland and Clegg congregations have adopted the Book of Praise containing the complete Psalter. This may help other congregations to solve the difficulty of the Hymn Book question, to know that there is the complete Psalter published with the hymns.

Spring is promising grand things for Manitoba this year and the bright prospects are being taken advantage of throughout the Province. New fields are being manured by the Presbyterians. Churches are being built, old ones renovated and aggressive measures are being taken to help many weaker stations to supply.

Rev. L. C. Ems, of McGregor, Man., after an absence of six weeks on account of lagrippe, occupied his own pulpit on Sunday, the 10th inst., and preached earnest and vigorous sermons. During the three years that Mr. Ems has labored in this field, it has been raised from a mission station, and over eighty members have been received into full communion with the church, the majority on profession of faith in Christ. An idea of the work of a home missionary may be gained when it is stated that in one year in connection with his work, the pastor of this field travelled over three thousand miles, preached 162 times, held 98 prayer meetings and attended 32 other services.

#### GENERAL.

Eden Mills and Rockwood Stations have extended a call to Rev. Mr. Cranston.

Rev. James Pritchard, of Forest, has resigned his pastorate owing to ill-health.

Rev. J. A. Reddon, Moosomin, Man., has resigned his charge. The pulpit will be declared vacant on April 30th.

The congregation of St. Andrew's church, London, have presented the pastor, Rev. Robert Johnston, with a new pulpit gown.

Professor Falconer, of Halifax College, goes to Winnipeg early in May to assist in the Summer Session work of Manitoba College.

Rev. Dr. Armstrong, of St. Paul's church, Ottawa, intends preaching a series of Sabbath evening sermons on "The Fundamentals of Christianity."

Rev. Mr. McGillivray, late of Guthrie, Oklahoma, has undertaken pastoral work in connection with St. Andrew's church, Guelph, during the illness of the pastor, Rev. Dr. Smith.

Rev. J. W. MacMillan, B.A., Lindsay, has gone to New York, where he will take a six weeks course of training in voice culture. During his absence Mr. Jas. Barber, B.A., of Knox College, will occupy the pulpit of St. Andrew's church.

The plans for the new church at Rockingham, N.S., are complete, and tenders are now being received. A choice of five free sites for the building have been offered, and

that offered by Mr. E. E. Burgess has been accepted. Work will be commenced immediately.

Rev. R. A. Drummond, of St. Thomas, conducted anniversary services in St. John's church, Hamilton, last Sabbath. The attendance at all the services was large.

On Monday, the 11th inst., the congregation of Knox church, Kincardine, met to congratulate their pastor, Rev. Dr. Murray, upon the honor conferred upon him by Montreal College. After the reading of a congratulatory address, Dr. Murray was presented with a gown and hood.

Rev. Dr. Robertson occupied the pulpit of the First church, Brockville, on Easter Sunday evening, and gave an interesting account of Home Mission Work in the far West, and described very earnestly the needs of the people there. Dr. Robertson closed with a fervent appeal for assistance in the great work of carrying the Gospel to those in the outlying portions of our own land.

At a congregational meeting held in Knox church, Stratford, for the purpose of considering the question of church improvement, it was decided to build an addition to and renovate the present structure in such a manner that when completed the church will have a seating capacity of 1,125. The cost will be about \$10,000. A committee was appointed to consider the question of procuring a new organ which it was estimated would cost about \$3,000 more.

The tenth anniversary of Chalmers' church, Toronto, was celebrated last Sabbath. Rev. Prof. Robinson, of Knox College, reached in the morning, Rev. Wm. Patterson, of Cooke's church in the afternoon, and the pastor, Rev. R. S. MacClements, in the evening. All the services were largely attended. On Monday evening a social was held when an excellent literary and musical programme was provided. During the evening Dr. MacClements on behalf of the congregation, presented Rev. R. P. McKay, who was Moderator of Session during the vacancy, with a purse containing \$100.

The induction of Rev. W. M. Rochester, late of Cowan Ave. church, Toronto, into the pastoral charge of Knox church, Rat Portage, was an occasion of much interest to the Presbyterians of that town. The meeting, which was presided over by Rev. J. L. Small, Moderator of the Presbytery of Superior, was largely attended. Rev. Dr. Duval, of Winnipeg, addressed the congregation, and Rev. Mr. Murray, of Port Arthur, addressed the newly inducted pastor. At the reception held the following evening a very cordial welcome was extended to Mr. and Mr. Rochester.

The new St. Andrew's church, at Huntsville, Muskoka, was opened on Sunday, the 17th inst., with special services, conducted morning and evening by the Rev. Dr. Scrimger of the Presbyterian College, Montreal, and in the afternoon by the Rev. W. R. MacIntosh, of Allandale. The church was crowded at all three services, and the collections for the building fund amounted to \$170. The former church was burned down about eighteen months ago. The new

#### A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

**Hood's Pills** cure liver ill, easy to take, easy to operate. 25 cents.

church is a handsome brick edifice with tower entrance having a capacity of 400 and costing about \$6,000. It stands, not on the old site but in a more central position, on a lot presented to the church by D. MacDonald, Esq., a member of the church. The pastor, the Rev. A. MacVicar, was only inducted in June last, and the new building is largely the result of his inspiration and encouragement. He and the congregation alike are to be congratulated on their enterprise.

There were special services at Fort Massey church, Halifax on the 11th inst., in connection with the re-opening of the church, which has been closed for renovating and altering, and the dedication of the new schoolhouse. At the morning service addresses were delivered by Rev. Professor Currie, D.D., and Rev. Principal Forrest, D.D. In the afternoon a dedication service was held in the new schoolroom and addresses made by W. H. Waddell, J. C. Mackintosh and Rev. Dr. Black. The pastor, Rev. Alfred Gaudier, preached an eloquent sermon in the evening.

Rev. George Bell, LL.D., late registrar and librarian of Queen's University, Kingston, died on Saturday last at the residence of his son, St. George St., Toronto, after an illness of several months. Dr. Bell was the youngest son of Rev. Wm. Bell, who came to Canada in 1817, and was one of the first Presbyterian ministers in this country. Dr. Bell was born in Perth, Ont., in 1819, and was therefore in his 79th year. He was the first registered student and first graduate of Queen's College, from which he received the degree of B.A. in 1845, his alma mater afterwards conferred upon him the honorary degree of LL.D. Dr. Bell's first charge was at Cumberland, near Ottawa, where he labored from 1844 to '48, when he moved to Simcoe, from whence in '57 he was called to Clifton, and subsequently to Walkerton in '74. In 1882 he was appointed registrar and librarian of Queen's, retaining the former position until a year ago when he resigned and moved to Toronto. Dr. Bell was looked upon as an authority in Presbyterian Church law and polity. He was painstaking and careful in all his work, and his labors at Queen's were most efficiently performed. He was at one time a trustee in Queen's and lecturer upon "Science and Religion." Deceased leaves a widow and three children.

#### AN IMPORTANT MAXIM APPLICABLE TO LIFE INSURANCE.

"The splendid arches over the triple doors of the magnificent cathedral of Milan are surmounted by three inscriptions: 'All that which pleases is but for a moment;' 'All that which troubles is but for a moment;' 'That only is important which is eternal.' It is as near eternally fitting as anything finite can be that every man who can should have his life insured, and no cathedral door or window would be any the less sacred if that advice was carved over or upon it."

"Are you insured? The dangerous thing about saying 'no' to that is that you may say it so often that the medical examiner will say precisely the same thing when you want to change to the affirmative. Put yourself in a position to say yes at once. It will be wise."

"Every man who can earn a living for himself and family has no excuse for not being insured for that family's benefit, unless it be that he is in bad health. Secure a policy before you get into any such position."

"Stability is of much more importance than cheapness, especially in the matter of life insurance. Therefore, friend, get your insurance in a good company."

The stability and financial strength of that well-known Home Company, the North American Life, of Toronto (as shown in its last Annual Report, lately published), together with the splendid profit results paid to holders of matured investment policies, should be sufficient evidence for the guidance of those contemplating life insurance.

For full information as to the company's attractive investment plans of insurance and for copies of its last Annual Report, showing its unexcelled financial position, address William McCabe, Managing Director North American Life Assurance Company, 112 to 118 King street west, Toronto, Ont.

**GAINED 39 POUNDS.**

The Experience of Miss Flora Ferguson, of Sydney, N.S.

For Five Years She Was an Almost Helpless Invalid Used Many Medicines Without Benefit Dr. Williams' Pink Pills Restored Her Health

From the Sydney, N.S., Reporter.

Many of our Cape Breton readers, especially those residing in Sydney and vicinity, will remember the subject of this article, and also knew Miss Ferguson when residing at her home on Hardwood Hill, just on the borders of the town. From 1890 to 1895 sickness preyed upon Miss Ferguson, and from a bright and healthy girl she became an invalid, completely given up to weakness and dependency. In the spring of 1895 she left her home and went to the States, where she has a sister and other friends, thinking that a change of climate might benefit her. While there she was attended by medical men, but without any improvement, in fact she gradually grew worse, until she used to spend the greater part of every day on the lounge at her sister's. Friends came to see her, only to go away with the sympathetic remark, "Poor Flora, she is not long for this world." From the beginning of her sickness up to the time when the first box of Dr. Williams' Pink Pills was taken, she had tried upwards of twenty different kinds of medicine—some from doctors and some of the many patent drugs for sale at druggists. Hearing from a friend of the value of Dr. Williams' Pink Pills, Miss Ferguson resolved to give them a trial, and requested her sister to get her a box. Following the directions carefully she began to take them. As day by day went by she began to feel better and her spirits to return, and in the course of a few weeks she walked a mile to the post office and home again. Miss Ferguson continued taking the pills until she had used eight boxes, when she was completely restored to health and happiness. She was again strong and healthy. While ill she had greatly run down in weight, and at the time she began using Dr. Williams' Pink Pills, was reduced to 102 pounds, and when she had completed the eighth box her weight had increased to 141 pounds. Only one month ago she called at the home of the editor of this paper to leave her address to have the Reporter forwarded to her at Arlington, Mass. During the moment's conversation with her the above facts were told to Mr. W. A. Richardson, the editor, and with beaming countenance Miss Ferguson willingly agreed to have him tell the people "How Dr. Williams' Pink Pills brought her from the gates of death to the enjoyments of health." He was astonished, as being well acquainted with her when in Sydney, knowing how ill she was and seeing her a physically changed person was enough to cause anyone to be amazed at the change.

The above facts can be verified by writing Miss Ferguson, at No. 16 Henderson street, Arlington, Mass.; the editor of the Island Reporter, Sydney, C.B., or any one of the intimate friends of Miss Ferguson, Hardwood Hill, Sydney.

**A CHANCE TO MAKE MONEY.**

I am out of debt, and thanks to the Dish Washer for it, I have made \$1,610 clear money in eighty-seven days and attend to my household duties besides; and I think this is going splendid for a woman inexperienced in business. Any one can sell what every one wants to buy, and every family wants a Dish Washer. I don't canvass very much; people come or send for the Washer, and every Washer that goes out sells two or three more, as they do the work to perfection. I am going to devote my whole time to this business now and I am sure that I can clear \$5,000 this year. My sister and brother have started in the business, doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 140 S. Highland Ave., Pittsburg, Pa., and if you don't make lots of money it's your own fault.  
Mrs. W. H.

**QUELPH PRESBYTERY.**

Pursuant to adjournment this Presbytery met in Knox church, Galt, on March the 26th inst.

A request was presented from Dr. Smith, of St. Andrew's church, Guelph, for leave of absence from his charge for three months, owing to sickness, as briefly stated in our issue of March 31st. The request was at once granted, and an expression was recorded of sympathy with Dr. Smith in the state of his bodily health and the hope that the rest sought, and change of surroundings contemplated may, through the Divine blessing, be conducive to his entire recovery.

The Clerk reported that he had received and paid over the grant made by the Home Mission Committee to Livingstone church, Baden.

The names of congregations that had not sent in contributions to the Assembly and Home Mission Funds were reported.

The Committee appointed at last meeting to visit Knox church, Elora, and enquire into the cause, nature and extent of the trouble existing there in connection with the introduction and use of the new Book of Praise, handed in their reports.

The Committee appointed to visit Doon and Hespeler and enquire into the trouble existing there reported and gave a narrative of the steps adopted to ascertain the state of feeling towards the pastor in each of these congregations. It was stated that there seemed no prospect of restoring harmonious relations between pastor and people at Doon, while at Preston the difficulties were not insurmountable, but that in view of all the circumstances and the interests involved in the entire charge it was recommended that the pastoral tie be severed at the March meeting of Presbytery next year, if in the interval the pastor be not called to another charge.

Reports were read from the Committee on Church Life and Work, and on Sabbath Schools, and the Clerk was instructed to send these on to the Conveners of the Synod's Committee on these subjects.

The farther consideration of the report on Statistics for 1897 was postponed till the meeting in May.

Mr. Sutherland gave notice that he would move at next meeting that application be made to the General Assembly for information regarding the introduction of the new Book of Praise in its present form.

Mr. Atkinson stated that he would bring up at next meeting the question of spending longer time in purely devotional exercises.

The chief feature of the meeting was the induction of Mr. Robert E. Knowles, late of Stewarion church, Ottawa to the pastoral charge of Knox church.

**LUXURY IN BEDDING.**

Travellers in Canada visiting the Ancient Capital have often remarked on the perfection of the bedding in the Chateau Frontenac at Quebec. It is said to be the most luxurious bed in existence, being made on sanitary principles, and embodying all the newest inventions in springs and upholstery.

It is the same bed as supplied to the Waldorf-Astoria, the Palace Hotel of New York, and was made for the Chateau Frontenac by the Alaska Feather and Down Company, of Montreal.

Dealers, private persons or institutions wishing to receive a description and price list of this bed may get it by writing to the secretary of the company at their office, 290 Guy street, Montreal.

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For all information apply to any Agent of the Grand Trunk Railway System or to M. C. Dickson, District Passenger Agent, Union Station, Toronto.

**Synod of Toronto and Kingston.**

The Synod of Toronto and Kingston will D.V. meet in the Presbyterian church, Cobourg, on Monday, May 9th, 1898, for conference at 8 o'clock p.m., and on Tuesday, May 10th, at the same hour for business.

The Business Committee will meet on Tuesday afternoon at 4 o'clock. Presbytery Rolls, Summary Statements and all papers to be brought before the Synod, should be in the hands of the undersigned on or before the 25th April, 1898.

All members are requested to procure Standard Certificates from the railway agents from whom they buy their tickets, and on presenting these Certificates, when paying their turn fare, they will be able to return home at a reduced rate.

JOHN GRAY,  
Synod Clerk.

Ottawa, April 9th, 1898.

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